



Start of Isaac Rulf Collection
AR 3179

Sys #: 000195509

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AR 3179

VI

Isaac Rulf Collection, 1858-1987

K

264 Ruelf, Isaac, Rabbiner in Memel
Redakteur des "Memeler Dampfboot"
geb.10.2.1831 in Rauisch-Holzhausen
(Hessen)

AR-C.Z.710
3179

gest. 18.9.1902 in Bonn

1. "Mein Lebensgang" Memel Dezember 1897
eigene u fremde Handschr u eig. Unterschr 4p
2.^{Ex} Masch. Abschr 3. Ex Photokopie der Masch. Abschr
2. Gruppenfoto, mit Isaac Ruelf, Aufnahme vermutlich Bonn
1902 9 Personen 2. Ex Negativ
dazu Erlaeuterungen von Elizabeth Rulf, Enkel-
Tochter von Isaac Ruelf Schenectady ca. 1967

Masch. Schr 1p

2. Karte

1. Name 2. Rabbiner Ruelf 3. Foto Ruelf 4. Kunst 5. Zeit-
tungen Juedische Presse 6. Organisationen Keren

2. Karte

2. Karte Ruelf, Isaas AR-C.Z.710
3. Liste von Schriften von und ueber Ruelf 3179
n.p. n.d. Handschr 5p
4. Silberne Zigarettendose (russisches Silber)
kuenstlerisch graviert 5cm x 10cm, 2cm hoch 1p
auf der Rueckseite Inschrift "Polangen 14.Nov.1884"
Rabbiner Isaas Ruelf gewidmet von der juedischen
Gemeinde Polangen, Russland (nicht weit von Memel),
in Dankbarkeit fuer seine unermuedlichen Arbeiten
fuer die Fluechtlinge aus Polangen nach Pogrom.
5. Brief von Rabbiner I. Ruelf an seinen Sohn Benno
Memel 4.2.1896 eigenh Handschr 12p und Entwurf
der Antwort von Benno Handschr 7p
2.Ex Masch. Abschr des Briefes von Rabb. Ruelf 7p
3.Ex Photokopie der Masch. Abschr 3. Karte
Kajemeth 7. Ruelf, Benno 8. Dissertation Ruelf, Benno
9. Beruf Ingenieur Ruelf, Benno

3.Karte Ruelf, Isaac

AR-C.Z.710

6. Auszug aus "Drei Tage in Jüdisch Russland" 3179
von Dr. Isaac Ruelf p.125 Masch.Abschr
1p Ueber Besuch in Minsk nach Program
2.Ex Photokopie
7. Nachruf Dr. Isaak Ruelf Israelitisches Familienblatt
No.39 n.d. (Sept.1902) Ztg.Art 1p m Foto
8. Joseph M. "Zur Philosophie Ruelfs" Die jüdische
Presse 47.Jg. No.25 Berlin 23.6.1916 p.286
Ztg.Art. 3p
9. Scheinhaus, Leon "Isaak Ruelf" Das Reich der Frau
Beilage des Memeler Dampfboots 15.9.1927 Ztg.Art.
1p (Schluss)

4.Karte

4.Karte Ruelf, Isaac

AR-C.Z.710

10. Scheinhaus, Leon "Dr. J. Rülf. Zu 3179

seinem 100. Geburtstage am 10. Februar

1931" Memeler Dampfboot 10.2.1931

Ztg.Ausschn 1p m Foto u Liste der Werke

11. Scheinhaus, Leon "Zwei Hundertjährige" Juedische

Rundschau 36.Jg. No.11 Berlin 10.2.1931

Ztg.Art. 2p

12. "100. Geburtstag von Dr. Isaak Rülf" Koelner

jued. Wochenblatt No.9 14.2.1931 Ztg.Art. 1p

13. "Palästina-Bildbericht des Keren Kajemeth

Lejisrael" Berlin Sept.1937 Druck 16p 2 Ex

auf p.2: Abdruck einer Zeichnung 1.Zionisten-

Kongress in Basel Vorsitzender Theodor Herzl 5.Karte
1897

5.Karte Ruelf, Isaac

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am Sprechpult Isaac Ruelf, Original
des Bildes in Jerusalem [Notiz von Frau
Elizabeth Rulf]

3179

14. "Dr. J. Rulf" 100 Jahre Memeler Dampfboot
3.7.1849 - 3.7.1949 Festschrift Druck 40p
15. "Isaac Rulf - Humanist und Philosoph" Memeler
Dampfboot 103.Jg. No.18 Oldenburg 20.9.1952
p.2 Ztg.Art. 1p 2 Ex
- 16.-18. betr. Benno Ruelf, Sohn von Isaac Ruelf
16. Ruelf, Benno "Der Reguliervorgang bei Dampf-
maschinen" Dissertation Technische Hochschule
zu Berlin 1902 Druck 13p

6.Karte

6.Karte Ruelf, Isaac

AR-C.Z.710

3179

17. Ruelf, B. (Benno) "Die Relativitätstheorie von Einstein und die Grundlagen der Mechanik" Vortrag gehalten im Koelner Bezirksverein deutscher Ingenieure 11.2.1920 Druck 7p
18. Rulf, Elizabeth Report about her father, Dr. Benno Ruelf Schenectady n.d. typewr lp
19. Letter Baec Institute to Daniel J.Cohen in Jerusalem July 5, 1968 typewr copy 2p
re: Ruelf, Isaac
20. Reproduction of photo of Isaak Ruelf

AR 5712

Rdlf, Isaak (Rabbi, Memel)

~~2179~~
AR 3179

Photo of Rabbi I. Rdlf

Photo of Street sign in Tel Aviv, named for
Ehevertrag for son, 1893, Original Rdlf

2 issues of "Memeler Dampfboot," founded by
Issue of "Aufbau" 1926 Rdlf

see: Fotos

see: Urkunden, Heiratsvertrag

see: Gemeinde Memel

[illegible]

Es ist zu der Universität unsere Liebe und
30 Jahre, seit der Union ist. Gerade wie
Pfeile in der Luft, die Luft ist so schön wie
Kaffeebohnen in der Luft.

5th / 10th / 15th / 20th / 25th / 30th / 35th / 40th / 45th / 50th / 55th / 60th / 65th / 70th / 75th / 80th / 85th / 90th / 95th / 100th / 105th / 110th / 115th / 120th / 125th / 130th / 135th / 140th / 145th / 150th / 155th / 160th / 165th / 170th / 175th / 180th / 185th / 190th / 195th / 200th / 205th / 210th / 215th / 220th / 225th / 230th / 235th / 240th / 245th / 250th / 255th / 260th / 265th / 270th / 275th / 280th / 285th / 290th / 295th / 300th / 305th / 310th / 315th / 320th / 325th / 330th / 335th / 340th / 345th / 350th / 355th / 360th / 365th / 370th / 375th / 380th / 385th / 390th / 395th / 400th / 405th / 410th / 415th / 420th / 425th / 430th / 435th / 440th / 445th / 450th / 455th / 460th / 465th / 470th / 475th / 480th / 485th / 490th / 495th / 500th / 505th / 510th / 515th / 520th / 525th / 530th / 535th / 540th / 545th / 550th / 555th / 560th / 565th / 570th / 575th / 580th / 585th / 590th / 595th / 600th / 605th / 610th / 615th / 620th / 625th / 630th / 635th / 640th / 645th / 650th / 655th / 660th / 665th / 670th / 675th / 680th / 685th / 690th / 695th / 700th / 705th / 710th / 715th / 720th / 725th / 730th / 735th / 740th / 745th / 750th / 755th / 760th / 765th / 770th / 775th / 780th / 785th / 790th / 795th / 800th / 805th / 810th / 815th / 820th / 825th / 830th / 835th / 840th / 845th / 850th / 855th / 860th / 865th / 870th / 875th / 880th / 885th / 890th / 895th / 900th / 905th / 910th / 915th / 920th / 925th / 930th / 935th / 940th / 945th / 950th / 955th / 960th / 965th / 970th / 975th / 980th / 985th / 990th / 995th / 1000th / 1005th / 1010th / 1015th / 1020th / 1025th / 1030th / 1035th / 1040th / 1045th / 1050th / 1055th / 1060th / 1065th / 1070th / 1075th / 1080th / 1085th / 1090th / 1095th / 1100th / 1105th / 1110th / 1115th / 1120th / 1125th / 1130th / 1135th / 1140th / 1145th / 1150th / 1155th / 1160th / 1165th / 1170th / 1175th / 1180th / 1185th / 1190th / 1195th / 1200th / 1205th / 1210th / 1215th / 1220th / 1225th / 1230th / 1235th / 1240th / 1245th / 1250th / 1255th / 1260th / 1265th / 1270th / 1275th / 1280th / 1285th / 1290th / 1295th / 1300th / 1305th / 1310th / 1315th / 1320th / 1325th / 1330th / 1335th / 1340th / 1345th / 1350th / 1355th / 1360th / 1365th / 1370th / 1375th / 1380th / 1385th / 1390th / 1395th / 1400th / 1405th / 1410th / 1415th / 1420th / 1425th / 1430th / 1435th / 1440th / 1445th / 1450th / 1455th / 1460th / 1465th / 1470th / 1475th / 1480th / 1485th / 1490th / 1495th / 1500th / 1505th / 1510th / 1515th / 1520th / 1525th / 1530th / 1535th / 1540th / 1545th / 1550th / 1555th / 1560th / 1565th / 1570th / 1575th / 1580th / 1585th / 1590th / 1595th / 1600th / 1605th / 1610th / 1615th / 1620th / 1625th / 1630th / 1635th / 1640th / 1645th / 1650th / 1655th / 1660th

Walter Lubensky

~~The following information was obtained from~~

[illegible]

Im November 1865 trat inf. meine
Halle in Kassel an und kann erst
nach Vorstellung des Regiments
Major in den Konjunkt des Land-
wirtsch. Vereins, ein Verein der damals
über 1000 Mitglieder zählte. Im Jahr
1867 war der pomm. Offiziersklub

MEIN LEBENS G A N G.

Ich bin geboren am 10. Februar 1831 in Rauisch-Holzhausen, ein Dorf 1-1/2 Meilen von der Universitätsstadt Marburg in Hessen gelegen. Erst mit dem 11. Lebensjahr erhielt ich den ersten Unterricht in der jüdischen Elementarschule, die damals dort errichtet wurde. Mit dem 14 Lebensjahre brachte mich der Vater zu dem Rabbiner R. Mordechai Wetzlar (eine thalmudische Grösse) in die Lehre, der in Gudensberg bei Kassel Kreisrabbiner, daselbst eine Thalmudschule errichtet hatte. Ich blieb daselbst zunächst drei Jahre, musste dann um meinen Lebensunterhalt verdienen zu können mich auf das Lehrerexamen vorbereiten. Nachdem ich dieses bestanden hatte ward ich Hilfslehrer. Der genannte Rabbiner betheiligte mich aber wie früher an dem Täglichen Schiur nahm auch Unterricht in den classischen und Mathematischen Wissenschaften und bezog auf diese Weise vorbereitet Ostern 1854 die Marburger Universität. Im December 1857 bestand ich die Rabbinatsprüfung bei der kurfürstlich akademischen Prüfungskommission, blieb jedoch noch wie auch während der ganzen Studienzeit lehrend und lernend in Marburg

Um an der Universität meinen Lebensunterhalt zu haben, hatte ich der kleinen jüdischen Gemeinde eine Schule eingerichtet, deren Lehrer ich während meines Aufenthalts in Marburg gewesen bin

bis Oktober 1859, war darauf bis April 1863 Lehrer und Prediger in einer kleinen Stadt des Grossherzogthums Hessen und von da bis November 1865 war ich Religionslehrer und Rabbinatsgehilfe in Mecklenburg Schwerin und benutze die Gelegenheit um an der Landesuniversität Rostock laut Diploma vom 20. Januar 1865 als Doktor der Philosophie zu promovieren.

Im November 1865 trat ich meine Stelle in Memel an und kam bald durch Vermittlung des Rechtsanwalts Neyhöfer in den Vorstand des Handwerksvereins, ein Verein der damals über 1000 Mitglieder zählte und sehr einflussreich war. Im Jahre 1867 war der schwere Ostpreussische Nothstand ausgebrochen. Überall entstanden unter der Protektion Sr. Königl. Hoheit des Kronprinzen Friedrich, nachmals Kaiser ~~Wilhelm~~ Friedrich Unterstützungskomitees. Auch in Memel wurde in einer grossen Bürgerversammlung ein solches aus drei Personen bestehendes Comite gewählt, nämlich:

1. Konsistorialrat Hasse, Vorsitzender
2. Rabbiner Dr. Rülff, Schriftführer
3. Kaufmann Benj. Kundt, Schatzmeister.

Es befanden sich unter den Nothleidenden auch an 100 Familien aus Ausland eingewanderter Juden. Um auch diese an unserem städtischen Unterstützungsfonds betheiligen zu können, hatte ich bei den Deutschen Juden gesammelt und grosse Beträge für die genannten Fonds erhalten, dessen Überrest später der Stadtverwaltung übergeben wurde. Damit war für mich eine Unterstützungstätigkeit eröffnet, die bis zur Stunde angedauert hat bis ich April 1898 aus dem Dienst schied.

Aus diesem Grund wurde ich, als im Jahre 1871 der "Armenunterstützungs-Verein" zur Verhütung der Bettelei begründet wurde, in den Vorstand als Schriftführer gewählt und habe ~~xxx~~ ~~xxx~~ als solcher alle die Jahre hindurch, so auch im laufenden Jahre 1897 seinen 26. Jahresbericht geschrieben.

Als ich in den bezeichneten Nothjahren auch die russischen Juden jenseits der Grenze sich nach Memel um Unterstützung wandten (sie hatten gehört dass ihre Landesgenossen in Memel sehr gut versorgt wurden) - denn was hier blosser Nothstand, das war dort drüben die schlimmste Hungernoth - da bildete sich hier unter meinem Vorsitze ein Comite zu ihrer Unterstützung, welches in zwei Jahren über eine halbe Million Mark sammelte und in wöchentlichen Unterstützungen an 230 Ortschaften verteilte. Seitdem konnte die Angelegenheit der russischen Juden nicht mehr von der Tagesordnung abgesetzt werden. Was seitdem geschehen musste zu ihrer Unterstützung bei Hungersnoth, Brandunglück, Verfolgungen, Ortsverweisungen. das lässt sich garnicht beschreiben und aufzählen.

Hierorts verdanken dem russischen Hilfswerk zwei Anstalten ihr Bestehen, Erstens das Israelitische Krankenhaus gegründet 1870, neu aufgebaut im Jahre 1895/96 und durch die Munifizenz der Frau Baronin Hirsch mit 40.000 fundirt.

Zweitens, die israelitische Armenschule am 28. Juli 1894 von der königlichen Regierung concessionirt und vom Berliner Central Comite für die russisch jüdischen Flüchtlinge mit 50.000 Mark fundirt. 12.500 Mark sind ausserdem zum Ankauf des Gemeindehauses und zum Synagogenbau hergegeben worden, um für die Schule Unterrichtszimmer im Gemeindehaus zu gewinnen. Da diese sich als unzu-

länglich erwiesen, bewilligte die Frau Baronin Hirsch noch kurz vor meinem Scheiden aus Memel 20.000 Mark zur Erwerbung eines Schulhauses für die Armenschule.

Auch ein Teil meiner Schriftwerke verdankt dem russischen Hilfswerk seine Entstehung: so "Meine Reise nach Kowno" 1869
wohl eine der ersten zion. Schriften in deut. Sprache auf deut. Gebiet
"Drei Tage in Jüdisch Russland" 1881 "Aruchas Bas-Amni" Heilung Israels 1883 und eine Anzahl kleinerer und grösserer Schriften.

Um mein geringes Einkommen zu verbessern übernahm ich April 1872 die Redaktion des "Memeler Dampfboot" und gestaltete die Zeitung zu einem grösseren täglich erscheinenden Organ. Ich suchte das Blatt, anfänglich ein Organ der Fortschrittspartei, nach und nach auf einen mildereren persönlichen Ton zu stimmen, als ein Blatt das mit aller Welt Frieden zu halten trachtet und nichts weiter im Auge hatte, als das Wohl der Stadt und ihrer Bürger.

Von Jugend an schwebte mir der Gedanke vor eines grossen philosophischen Werkes, durch welches vielleicht die gesammte Philosophie auf eine neue Grundlage gestellt werden könnte. Schon die Inaugural-Dissertation 1864 "Qua fundamenta metaphysices prorsus novae ponere conatur" "Wie ist die Metaphysik auf neuer Grundlage aufzubauen" deutete hierauf hin. Im Jahre 1880 erschien dann das Büchlein "Der Einheitsgedanke als Fundamentalbegriff aller Religion und Wissenschaft als Verständigungsbasis unter den Gebildeten aller Confessionen und Nationen." und erst im Jahre 1884 ging ich an die Arbeit, um nunmehr auch das ausgereifte Hauptwerk zu vollenden. Im Jahre 1888 erschienen zunächst die beiden ersten Bände des auf fünf Bände berechneten Werkes. "Wissenschaft des Weltgedankens" und "Wissenschaft der Gedankenwelt" Im Jahre 1893 erschien der dritte Band "Wissenschaft der Kräfteinheit" (Dynamo-Monismus) und erst vor wenigen Tagen, November 1897, hat der vierte Band: "Wissenschaft der Geistesinheit" (Pneumato-Monismus) die Presse verlassen. Der fünfte und letzte Theil "Wissenschaft der Gotteseinheit" Theo-Monismus, steht noch aus. Möge es mit vergönnt sein nach 48jähr. Dienstzeit mit mehr Musse und Ruhe auch noch dieses grosse Werk vollenden zu können.

Memel December 1897

Dr. Ruif

Auch auf socialem Gebiete habe ich den Versuch gemacht das grosse Problem zu lösen durch eine vielgerühmte und doch wenig bekannte Schrift "Das Erbrecht als Erbübel" welches bereits in zweiter Auflage bei Wilhelm Friedrich in Leipzig erschienen ist.

12th birthday Febr. 10, 1951

50th anniv. of death 18th Sept. 1952

Sept 28, 1942:

Darius was (uni-
versal) Linnism - at (Moberg)

Book: Once Toss in 'Jed' - (Moberg)

February

page 125

Setten & pix Naloka

~~The "Fury" Book~~ Wed. Sallidat

14. Feb. 31

Return 'Jed' Naloka Feb. 11, 31

Alameda Campfort Feb. 11, 31

Jules & Boudreau Mr. 11 Feb. 10, 1931

Campana Feb. 11, 1901

Campana November 1926

Das Reich der Frau (Moberg) Campfort

15. Sept. 1927

Jed, Familienstrat Mr. 31

Sept. 1902

Die Jüdische Frage

23. Juni 1916

Zeitw. Feb. 10, 1901

Große Jüdische National Biographie

Rüf Isaak, geb. 10. Febr. 1831 in Pensa -
Koblenzen

~~1859~~

1865 Pub. im Monat, Wort im äußeren Munde deutscher
Kultur, nicht an der russ. Sprache geknüpft, eine eigenständige
Beteiligung zu finden der Ideen & Bedingungen. Es wurde
Gesamt der russ. Juden, organisiert
während der jüdischen Bewegung in Russland im 1868
die erste große Tageszeitung, wodurch über 30.000
Menschen dem Leserkreis angeschlossen wurden. Sein
Wissen ist die Vorbereitung des jüd. Krankenhauses
in Moskau (1870) zu veröffentlichen (und die jüd.
Kommunikation).

~~1872~~ Er begründete 1872 die politische Tageszeitung

„das kaiserliche Dampfboot“ dessen Plankton aus
bis 1898 war und das zu Aufklärung und
Anderen brachte. [Seit berühmtes Nazi Sprachspiel
d. d. d.!! 1898 zog er sich zur Privatlehre
nach Bonn zurück.

Monumentalismus „System einer neuen Weltanschauung“
in 5 Bänden (1893-98-93-97-1903)

Zur Ethik als Vorbild (1893-97)

Arbeitslehre (Heilung Brach) (national
Begründung des Lagers) (Zielerziehung)

Zur Verteidigung d. Juden (1898)

Einheitsgedanke als Zündpunkt aller
Religion + Wissenschaft (1890)

Meine Reise nach Bonn 1869

Zwei Tage im jüd. Rheinland 1882

Die russ. Juden, ihre Leidensgeschichte u. ihre
Rettungsmittel (1892)

Die Russischen Juden — Ihre Leidensgeschichte
+ unser Rettungswende

herausg. v. Dr. G. Rühl

[~~Verlag von J. Neumann, Neudamm~~]

1892

Prinzipiell
der Gesamtverband ist ein Antisemitismus, Antisemitismus
für die im größten Teil zurückgebl. Juden, Kinder
des Fortschritts zugewandt sind, um für sich und die
Vorfahren ein Antisemitismus zu werden.

Antisemitismus und Antisemitismus f. d. russ. Juden

Antisemitismus — Antisemitismus

1883

(Colonisation — Antisemitismus z. Zionismus)

Große Jüdische National Biographie

Rettungsversuche (1892)

Unter Fühlungsversuch

in 2 Jahren über $\frac{1}{2}$ Million Mark

Jüd. Volkskalender 1898

Artikel v. Bodenheimer

Jüd. Rundschau 16. IX. 1927

Artikel v. Dr. Wilhelm Levy

Handbuch f. jüd. Geschichte Lit. 1912

Artikel v. Scheinkman "Ein Edler in Goral"

"Dr. J. R. als" "ein Edler in Goral"

Starb. 12. Sept. 1902

"Ein Wohlthäter d. Leidenden + unterdrückten
Menschheit"

Allgem. Zeit. d. Judentums 1902

26. Sept. 1. + 22. Okt.

so hat mich selbst, so ist es ja gar nicht möglich.
und das ist die Ursache = Absicht, die ich habe.
Ich habe mich selbst, so ist es ja gar nicht möglich.
so hat mich selbst, so ist es ja gar nicht möglich.

Woh! Ich bin in der Welt; aber ich bin
Freigeist und habe mich selbst, so ist es ja gar nicht möglich.
Freigeist und habe mich selbst, so ist es ja gar nicht möglich.
Freigeist und habe mich selbst, so ist es ja gar nicht möglich.
Freigeist und habe mich selbst, so ist es ja gar nicht möglich.

Was mich auf mich selbst, so ist es ja gar nicht möglich.
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ad 1. Ich habe mich selbst, so ist es ja gar nicht möglich.
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ich habe mich selbst, so ist es ja gar nicht möglich.
ich habe mich selbst, so ist es ja gar nicht möglich.

gewünscht, nachfolgende Artikel zu zeigen: Aufnahme ab 1911

Die an der Hand der Hand ist sehr verschieden; alle
das Rinnel & Götze, alle Gold, es ist sehr
höchstens nur ein wenig. -

Schreibst Du Griego, so wird die Antwort auch: Ich
weiß die Lage nicht den Blick der griechischen Sprache
acknowledges, wenn man, dem gegenüber ich alle Hände
dagegen, jauche, alle Leben überstehe, die das mit sich
bringen ist, was es heißt von der engl. am Park
für. - Dann schickst Du, da mich es bei mir mal
bei den alten römischen Kunst, das sind aus der menschl.
Welt aufzugehen; da weißt Du aber ein wenigstens von
beständigem Austausch z. vordem haben. Von den
Dingen voran sei an sich sein, liegt es, kann ich ganz
nicht wissen, denn die Formen der Klappen's macht,
was die Plume und Zeit, wie die Dunkelheit der
12 Stunden der Nacht. Grunds. Relativ z.
Modalkontinuität liegen in unserer gemeinsamen Welt,
zu sein außer Rand und Band.

Früher die Janos so wird die Ordnung nicht. Ich
möchte die Dinge mit dem Rechte der Freiheit selbst spre-
chen, und nicht, wie jetzt, dem Vorgesetzten die alten Formen
geben, ja, die, alle Formen übergeben, die die Dinge mit sich
übernehmen, und so das Recht, und die Freiheit der Ordnung
Freiheit - das heißt die, die nicht in der Ordnung
ist. Im Ordnung Recht, das heißt aus der Ordnung
gibt anzuzeigen, so wird die aber an der Ordnung
bestimmend. Ordnung zu anzuzeigen. Aber die
Dinge sind sie an sich sind, sagt es, kann ich ganz
nicht wissen, denn die Formen der Ordnung sind
nicht die Ordnung und Freiheit, und die Ordnung der
12 Ordnung der Ordnung Ordnung Ordnung Ordnung
Modalität Dinge: ein Ordnung Ordnung Ordnung Ordnung
zu sein außer Ordnung.

[illegible]

Es gibt eine unsterbliche in Form d. Geist begiftete Wesen
us. hien

[illegible]

Dies ist der Entwurf
eines Briefes von Benno
Rüf, Berlin an seinen
Vater, Rabbiner Dr. Isaac
Rüf, Mangel, vermutlich im
Zusammenhang mit dem
Brief von Abraham Rüf
vom 4. 2. 1896 an seinen
Beunc. (adv.) ELIZABETH RÜF
See RÜF p.t.o.

20J-1 Schuclau Village
Schuclau, N.Y. 12308

m. 5 (3179)

[illegible]

zum ersten Fortschritt von beiden abstrahieren.
 * Heute zum der Platonist ebenso wie der erste Fortschritt verflüchtigt sein sollte,
 jedoch von materiellen Dingen spricht sich dieselben auch als existierend voran.
 * Platon: 10. Frage ich: 2) Leid ist die Bedeutung der Worte, die der Platonist

[illegible]

[illegible]

Dr. J. RÜLF
Rabbiner

Memel den 4ten Febr. 1896

Lieber Benno!

In meinem Besitz befindet sich eine kunstvoll gearbeitete Adresse der hiesigen Gemeinde zu meinem 25. Amtsjubiläum durch ein Bild geziert: Moses schlägt auf einen Felsen "da ~~kommt~~ vieles Wasser hervor". Als ich Dir Jacobs Brief zur Erklärung Deinerseits überschickte, da dachte ich auch in diesem Fall, da mußt doch einmal anklopfen und zusehen, was da heraus kommt. Ich habe nicht vergebens angeklopft, ein Wasserstrahl kommt mir da entgegen, so mächtig und klar, wie ich ihn garnicht erwarten konnte. Ich bin Dir sehr dankbar für Deine Auslassungen, besonders wegen ihrer Klarheit ~~in~~ ⁱⁿ Diction und Schrift - auch in der Schrift, man sollte jeden disciplinistisch in Strafe nehmen, der nicht in leserlicher Schrift seine Mitteilungen abfasst, das ist die erste Regel des Anstands und der Höflichkeit. Nun zur Sache.

Behandeln Philosophie und exacte Wissenschaft denselben Gegenstand? Kann sein, allein diese Behandlungsweise ist so diametral verschieden, dass sie garnicht in Vergleich zu setzen sind. Ich beschränke mich auf den Standpunkt der Philosophie, das Verfahren der exacten Wissenschaft kennst Du so gut, wie ich. Die Philosophie aber ist mehr Kunst als Wissenschaft. Der Kunsttrieb des Menschen gibt ihm Anlass und Anregung alle seine Anlagen Fähigkeiten und Kräfte künstlerisch auszugestalten. Selbst seine Fingerfertigkeit bringt ^{schliesslich} zur Taschenspielerkunst. Dichtung, ^{Kunst} Malkunst, Schauspielkunst, Tanzkunst sind künstlerische Ausstattungen und Ausgestaltungen menschlicher Anlagen, Fähigkeiten und Kräfte. Nach meinem Begriff ist die Philosophie die höchste Kunst - Denkkunst, Gedankenkunst. Alle Kunst ist universa-

listisch veranlagt, das Universum selber aber vermag nur die Gedanken-
kunst zu veranschaulichen. Eine solche Gedankenkunst ist aber ganz un-
mittelbar auch Wissenschaft. Sie trägt ganz unmittelbar ihre Methode
und ihre Systematik in sich selbst, das ist aber ihre Kunstform. Die
geistreichen Aphorismen eines Nietzsche sind noch lange keine Philos.
erst seine Verehrer suchen sich ein System daraus zurecht zulegen.

Begreifst Du, mein Sohn, warum ich erst ein "Wissenschaft des Welt-
gedankens", dann eine "Wissenschaft der Gedankenwelt" geschrieben?
Erst musste ich die universalistische Einheit beider Welten, der äusseren
und der inneren - haben - nun kann ich daran gehen beide in den
Einheitsgedanken: Kräfteinheit, Geistesinheit, Gotteseinheit, wovon
die letzte die allumfassende ist, zusammenzufassen.

Jedes philosophische System seit den Ältesten Zeiten ist ein solches
Gedankenkunstwerk und als solche stehen alle diese Systeme im gleichen
Werth. Es liegt in der Natur der Sache, dass ein jeder Philosoph meint,
er habe die einzige absolute Wahrheit - für ihn allerdings denn sonst
müsste er aufhören zu philosophieren. Auch unter den Philosophen gibt es
intolerante Menschen, die andere Philosophen + Philosophiegarnicht
tief genug herabsetzen können. Der schlimmste war Schopenhauer, der eine
jede von der seinen abweichende Denkungsweise als Infamie bezeichnete.
Schliesslich geht die Zeit über alle zur Tagesarbeit über.

Welche bestehen wird von all den Philosophien - ich weiss es nicht!

Aber die Philosophie, hoff' ich, soll ewig bestehen. (Schiller)

Ebensowenig wie der Dichter, werden die Menschen auch je das Philosophieren
müde werden.

"Mischarbeit" Denke Dir, ich habe mir mein System, meinen Weltgedanken
fein säuberlich 'construirt und deducirt' und wollte nun denselben mit
allerlei, der exacten Wissenschaft entnommenen Citaten und Zierathen
verbrähmen, wäre das "Mischarbeit" oder nicht? Da haben wir ein prächt-
iges philosophisches Werk, den "Microcosmos" von Herm. Lotze, in allen
den Bänden findest Du nicht auch nur eine Abschwefung, ein Citat oder
dergl. Wollte die Philosophie aber von exacter Wissenschaft ausgehen, auf
exacte Wissenschaft sich stützen, mit einem Fusse auf dem Boden der
Naturwissenschaft stehen und mit dem anderen den Sprung in die Transcen-
denz der philosophischen Speculative thun (Wilh. Wundt), so wäre das auf der
einen Seite ein unsicherer Stand, auf der anderen gar ein Sprung ins
Leere. Eine solche Philosophie bedeutet die Verkenennung ihrer Aufgabe und
wird widerlegt durch die Philosophie aller Zeiten die eine Gedankenarbeit
ohne Gleichen bedeutet. - Einer solchen Philosophie gegenüber müsste mein

alter Freund A. Berstein Recht behalten, der mir gegenüber äusserte: was tue ich mit aller Philosophie, die war gut in früheren Zeiten, da man Naturwissenschaft noch nicht hatte, dieser gegenüber ist die Philos. ein leeres Phantasiegebilde, Philosophie und Religion sind nur Notbehelfe, welche durch die exacte Wissenschaft nach und nach ganz verdrängt werden. Ich glaube nicht dass er recht behalten wird. Ich hätte diesbetreffend noch vieles zu sagen, die betreff. Konsequenzen zu ziehen muss ich Dir selbst überlassen. Zur Beantwortung der Frage das Folgende:

Ad 1) Der Philosoph verbindet mit seinen Gedanken auch ganz bestimmte Vorstellungen, aber nicht von aussen nach innen, sondern von innen nach aussen projecirte Vorstellungen. Sie unterscheiden sich von der Mathematik nur darin, dass sie ^{ihre} Gedanken nicht in Figuren und Zahlen, sondern in Schrift und Sprache ausdrückt. Ob den Philosophen die materiell. Welt in Raum und Zeit vorstellen wird von ihnen in den verschiedenen Systemen verschiedener Weltanschauungen abhängen. Wenn Du Umfragen bei den verschiedenen Philosophen hältst, wirst Du jedesmal eine andere Antwort erhalten. Frage unter den alten Parmenides so antwortet er: Raum und Zeit gibts nicht, nur das Sein ist, was nicht Sein ist, ist Nichtsein und ist garnicht vorhanden. Ob er sich dieses Sein nicht doch räumlich oder gar materiell gedacht hat, darüber streiten die Forscher heute noch. - Fragst Du bei Plato nach, so wird er antworten: Was willst Du mit Raum und Zeit und materiellen Dingen. Alles Lernen ist ein blosses Erinnern. Im Geist schlummert von Ewigkeit her alles Wissen: Durch den Verkehr mit den Dingen werden in unserem Geist alle die schönen Ideale geweckt welche die Urbilder der Dinge ausmachen, ob die Dinge an diesen Idealen theilhaben ist sehr wahrscheinlich, allein alles Räumliche und Zeitliche alles Entstehen und Vergehen ist lediglich menschlich beschränkte Anschauungsweise. -

Fragst Du Spinoza, so wird die Antwort lauten: Du magst ^{wunst} die Dinge mit dem Blick der Ewigkeit "sub specie aeternitatis" anschauen, dann verschwindet Dir alles Räumliche, Zeitliche, alle Unterschiede, die doch nur blosser Verneinung ^{ist} und es bleibt nur das Einzige eine Substanz. - Nun denkst Du, da muss ich doch einmal bei dem Altmeister Kant, der heute noch das Meiste gilt anfragen, da wirst Du aber am wenigsten eine berriedigende Antwort zu erwarten haben, Von den Dingen wie sie an sich sind, sagt er, kann ich gar nichts wissen, denn die Formen der Anschauung sowohl, Raum und Zeit, wie das Denken der 12 Kategorien der Quant. Qualit. Relation und Modalität liegen in meinem Innern Bereit und haben gar keine äussere Realität.

Da endlich kommst Du zu Deinem Vater, der lehrt doch, Philosophie und exacte Wissenschaft, Ding und Vorstellung, Inneres und Äusseres müssen vollständig übereinstimmen, sonst ist die Philosophie im Irrthum. Es gibt eine materielle in Raum und Zeit befindliche Welt nur darum.

ad 2 muss auch die Sprache "des Philosophen" und des exacten Forschers im Bezug auf die Wortbedeutung sich vollkommen decken. Kraft ist Kraft und ganz dasselbe beim Philosophen, wenigstens bei mir, wie beim Naturforscher. Der ganze Unterschied besteht nur darin, ich rede von der einen oder Allkraft - womit freilich die Naturwissenschaft gar nichts anfangen kann - die Naturwissenschaft aber versteht unter Kraft die verschiedenen Kräfte. Diese verschiedenen Kräfte sind aber nur die verschiedenen Wirkungsweisen der Allkraft. Allkraft mithin gleicht Allwirksamkeit. Aber ist das nicht eine Umschreibung eine Tautologie ? Siehe, mein Sohn, da hast Du das Richtige getroffen, das ist in der Tat eine Tautologie oder philosophisch ausgedrückt eine Identität. Diese Identität geht aber noch viel weiter. Allkraft, Allwirksamkeit Einheitsstreben, Gravitation, Materie und Bewegung - das sind alles Conrelativa, Wechselbegriffe, Identitäten, wenn ich das Eine habe, habe ich auch das andere mit Nothwendigkeit. Ich brauche der Schwerkraft nicht weiter auf den Leib zu rücken, und ~~die~~ Allkraft ^{sie} ist sofort mitgesetzt, sie ist von ihr garnicht verschieden, und dass diese Allkraft = Allwirksamkeit kein grosser Ignorabimus ist, habe ich bewiesen in meiner Wissenschaft der Krafteinheit. -

Mit Dir wäre ich nun zu Ende, allein Deine Fragen und Jacobs Auslassungen stehen in Engstem Zusammenhang. Was ihm gilt, gilt auch Dir. Dieser Brief ist darum für Euch beide bestimmt, und um mir doppelte Arbeit zu ersparen wirst Du denselben wenigstens um Einsicht davon zu nehmen, dem Jacob zustellen.

"Was nicht auf mechanische Weise erklärt werden kann ist überhaupt nicht erklärt". Was heisst nun aber mechanische Welterklärung? Doch nicht etwa soviel, wie wenn ich unseren Gasmotor und unsere Schnellpresse in der Druckerei des "Dampfz." zu erklären suche? "Mechanische Welterklärung ist die Erklärung der Welt als eines Mechanismus mit immanenter Kraft welche ausreicht nicht nur zum Betriebe, sondern auch zur Entstehung", und zwar ist diese Entstehung schon gleichzeitig der Betrieb - beides ist identisch - darum richtet sich all unsere Erklärung auf die Entstehung. Die Welt kann aufgefasst werden als ewig Seiendes, aber auch als ewig

Werdendes. Denn alle Gegenstände und Welt Dinge sind in allen Phasen ihres Entstehens und Vergehens gleichzeitig vorhanden. Von diesem Gesichtspunkt betrachtet werden wir auf eine Allkraft ~~verweisen~~ hingewiesen, die aus und durch sich selber alles hervorgehen lässt.

Zur Erklärung der Weltentstehung supponieren wir nun einen Anfang, der überall und nirgends, jetzt und ~~ZW~~ keiner Zeit vorhanden war, ist und sein wird, denn Allkraft ist ^{die} Allwirksamkeit, die Allwirksamkeit ist Allwirklichkeit, so wie jetzt war die Welt von ewig her. Allwirksamkeit ist offenbar das doppelte sowohl ~~als~~ continuirliche, als auch discretionäre Wirksamkeit. Als absolut continuirliche Wirksamkeit ist die Allkraft bereits das Allsein die Allwirksamkeit, die ganze Welt. Als absolute discretionäre Wirksamkeit aber ist sie noch garnichts, allein mit der Möglichkeit ausgestattet alles werden zu können. Diese discretionäre punctuelle, Atomische st Wirksamkeit gilt ^{uns} als Anfang alles Seins, so von der ältesten Zeit an, so in die Neuzeit, so in der Philosophie, so neutzutage auch in der Naturwissenschaft.

Die atomische st Wirksamkeit führt aber auch, das liegt in ihrem Begriffe, zur atomischen Wirklichkeit mittelst der ersten und einfachsten aller ~~Kräfte~~ Kräfte, die Kraft der Vereinigung. Aus dem blossen Möglichen wird ein wirkliches, ein consistentes ein stoffliches Atom. So von aller Ewigkeit her, alle Kraft ist Stoff geworden. Die Summe der Kräfte ist von den Summen aller Stoffe stets dieselbe geblieben. Nie ist die Welt - das muss festgehalten werden - weder ein Atom reicher, noch ein Atom ärmer geworden.

Die Kraft der Vereinigung ruht nicht, es ist die erste einfachste Weltbildende Universalkraft. Es kommt absolut nicht ausbleiben, dass in gewissen kosmischen Abständen sich Centralstellen der Vereinigung bildeten Weltkörper gehalten und getragen durch die Kräfte der Vereinigung, hier Schwerkraft genannt. Wenn solche Stoffatome von pneumatischer Feinheit an ihrer Centralstelle zur robustesten Dichtigkeit sich vereinigen, dann gibts Raum zur Bewegung, da gibts Abstände von unfassbaren Weltfernen.

Bis dahin ist alles so klar und bestimmt, dass alle Einwände dagegen nicht verfangen. Wo Kraft der Vereinigung ist, das ist Kugelbildung, da wird Raum gewonnen, sowohl durch die Kugelbildung selbst, als durch den ungeheuren Druck nach dem Centrum. - Ist all das Gesagte unlogisch, widersprüchlich, ich glaube nicht und wenn auch, so sagt man nicht gleich "ignoramus". - Wisse, mein Sohn, ein für allemal, der Philosoph kennt dieses Wort nicht, das ist überhaupt die billigste Weisheit im ganzen gesammten Geistesleben, fast möchte ich sagen Denkträgheit

sagt der Thalmud in solchen Fällen, nur tief nachgedacht

wo Kugelbildung

und Du wirst den Ausweg finden.

Bis dahin, bis zur Construction der Weltcentern (Fixsterne) gehts ganz gut. Was dann angeht wenn durch ungeheuren Druck dieselben Centern in Gluth geraten. Wie in dieser Esse sich alle Stoffe bilden, wie sie andere Weltkörper (Planeten) abstossen, Wie, indem sie im Weltraum erkalten die Stoffe sich differenziren, sich organisiren lassen, derart, dass sie selbst organische Wesen hervorzubringen die Fähigkeit erlangen, darüber weiss die exacte Wissenschaft besser Aufschluss zu geben als die Philosophie.

Können Atome sich vereinigen? Sie können nicht nur, nein sie müssen sich vereinigen und diese Vereinigung ist eine ewige, unbegrenzte nur an den Centralstellen über sie einen, alle Fassungskraft übersteigenden Druck aus und lassen durch ihre Dichtigkeit ungeheure kaum messbare Räume frei - vergiss nicht dass die mehrwerthigen, ich nehme an zweiwerthigen Stoffatome sich weder vermehren noch vermindern. Alle Kraft ist Stoff geworden, das ist ein logisches Axiom.

Wie die Einzelstoffe sich bilden? - Da muss ich Dich auf Physik und Chemie verweisen. Dass aber alle diese gleichartigen Uratome durch die Glut der Centralstelle eine gänzliche Umwandlung erfahren, scheint mir sicher zu sein.

Vergiss nicht dass wir es mit einer Allkraft zu thun haben, welche gleichbedeutend ist mit der Allmacht, dem Allgeist und Allgott, - dass das Atom als die erste Offenbarung derart ausgestattet sein muss, dass es aus und durch Selbstkraft ohne das geringste Zuthun irgend einer anderen Mitwirkung auf rein mechanischem Wege, dem wir durch Philosophie und exacte Wissenschaft folgen können, zu einer ganzen Welt sich entwickeln muss.

Ich kann alle Eure Bedenken nicht anerkennen weil sie sich mit dem Wesen des Atoms Allkraft= Atomkraft und umgekehrt noch nicht zurechtgefunden, weil sie sich auch noch nicht klar gemacht haben, dass die Atome dynamisch sind die durch die verschiedensten Vereinigungen die allerverschiedensten Stoffe und Wesenheiten zu Tage fördern mit den allerverschiedensten Eigenschaften und Funktionen. Nur tiefer nachgedacht und es wird sich finden. Nur kein Ignoräbimus in der Philosophie, das ist Denktätigkeit. "Denken, sagst Du, kann ich eigentlich alles". Nein das kannst Du nicht. Du kannst das Undenkbare, Unlogische, Unvernünftige nicht denken. Ist aber das Gedachte denkbar, logisch, vernünftig passt zum System und seinen Voraussetzungen dann muss es als das einstweilig Richtige angenommen werden, bis es durch ein anderes und besseres System ersetzt werden kann.

- 7 -

Hier schliesse ich, auch durch ein schmerzliches Übel - Schwere Hexenschuss - am Schreiben verhindert. Du erhältst demnächst einige Bücher worüber Du Dich freuen wirst, Erst muss ich aber wiederhergestellt sein. Ich kann mich kaum bewegen. Gruss

Dein Vater
Dr. Rülff

Grüsse Raphael. Ich habe nicht liegend geschrieben, das geht schlecht. Sage mir doch, hast Du die Wissenschaft des Weltgedankens? Ich habe noch ein Exemplar übrig.

"Drei Tage in Jüdisch Russland" von Dr. Jsaak Rulf

Kapitel 18, Seite 125,

Es handelt sich in diesem Kapitel um den Besuch in Minsk.

Dienstag in der Frühe machte ich mich auf den Weg, um vor meiner Abreise nochmals nicht die ganze Brandstätte, sondern nur den Schulhof zu besuchen. Ich wollte mir, wenns anginge, eine Reliquie von der Brandstätte zum Andenken mitnehmen. Ich betrat den ausgebrannten Holzraum der alten Schul, welche sich, wie schon gesagt, in der Mitte des Schulhofs von 10 bis 12 anderen Gotteshäusern umgeben befindet. In einer Ecke lagen die Ueberbleibsel der stark verkohlten, heiligen Bücher und Thora Rollen, und dabei stand ein Bediensteter der Gemeinde. Da lag unter den übrigen Rudera der Religions- und Erbauungsschriften die eine Hälfte einer kleinen etwa 30 cm hohen Sefer-Thora (Thorarollen). Die Ez-Chaim (Halter) oben und unten waren gänzlich verkohlt, die Pergamentrollen aber war zu einem Klumpen, hart wie Stein zusammengeschmolzen. Am unteren Rand liess sich ein Stück Pergament nach aussen kehren darauf standen die beiden Worte geschrieben: "ja'amöd chai". Mit der grössten Bereitwilligkeit überliess mir der Hüter die Rolle. "Es wird ja doch alles begraben" meinte er. Auf die beiden unteren Worte deutend, Verabschiedete ich mich von dem Mann. Ja'amöd chai! ~~xxx~~ "Möge das alles zu neuem, blühendem und glücklichem Leben wieder erstehen!" - Ich hüllte meine kostbare Aquisition in ein nagelneues, eben erst zu mir gestecktes Taschentuch und eilte damit spornstreichs, ohne Aufenthalt und ohne Umsehen nach meiner Logis zurück, wo ich die Reliquie in den Reisekoffer einschloss! Ganz so eingeschlagen befindet sich die Rolle noch heute bei mir in einer besonderen Schrankecke. Sie hat begraben werden sollen, allein Eile hat das ja nicht! Wenn sie mich einstens hinaustragen, um mich an dem bekannten kühlen Orte zu betten, werde ich zuvor Ordre geben, das man die Sefer-Thora gleichzeitig mitbegrabe.

*This was done according to the answer my father gave me
SP when I asked him.
Rufschaf Baum, Coblenzerstr.*

NEW YORK 13, N.Y.

66 GEORGE STREET
IMPORTERS-EXPORTERS

DOBOIS & RUBENS, INC.

A Jew is being honored in (at the time) anti-Jewish Profession well into Nazi time.

The first Doctor Ingenieur. (*Engineer*)

My father, Dr.-Ing. B.G. Rulf, Patentanwalt in Cologne, Germany until 1938 was a graduate of the Technische Hochschule of Charlottenburg/Berlin - Germany. (Diplom-Ingenieur).

In 1900 he was preparing himself for his exam as Patent Attorney and working at the same time in a Patent-Attorney's office in Nuremberg, when notifications were sent out to former graduates of the Charlottenburg Technische Hochschule, that Kaiser Wilhelm II had created the title of Doctor -Engineer. ~~Alumni~~ were invited to send in papers of which the best would be selected to represent the Dr.-Dissertation of the first Dr. Ing.

My father had at that time a small book in preparation for publication. He prepared it ~~for~~ according to requirements and sent it in. For a long time he did not hear. But then notification came that his paper had been selected as the one to be the first Dissertation of the first Dr. Ing. The degree was conferred in a special ceremony and the Dissertation printed at the expense of the State.

It is still, in its original form in technical libraries and Museums as for instance the Deutsche Museum in Munich, Germany.

Later my father extended the material into a book which even today, though outmoded, is of interest to the profession. It was for a long time required reading for engineering students.

The Verein Deutscher Ingenieure, for a long time not exactly a friend of Jews, always regarded my father as one of their own. In 1933 the President of the Cologne VDI wrote to my father, assuring him of the Vereins loyalty and offering to stand up for him, should he run into professional difficulties with the Nazis. He was not bothered on Boycott Day and had no trouble at all until 1938. He was even allowed to have a 5-year passport and take money on his trips to other countries "to represent the German Engineering Profession in style!"

He went to Holland in 1939 and he and my mother were deported in 1942.

My brother when coming to the USA in 1937 applied to Pratt & Whitney in Hartford, Conn. for a job. P. & W. employed at the time practically no Jews. However the application was spotted by Mr. Alexander Keller, who later became Vice President, and he called my brother in. After assuring himself that he was the son of Dr. Ing. Rulf he employed him. He even went a step further and provided an additional affidavit for my parents and offered them housing in his own summer home. He intended to employ father as a consultant. Unfortunately this well-meant affidavit was regarded by the Am. Consul in Stuttgart as a "fake affidavit" as he claimed Mr. Keller could not possibly know my father's name. Mr. Keller, when appraised of this wanted to call Washington direct, but by that time the Kristall Nacht had changed things into a desperate scramble to leave the country. A new application in Rotterdam was destroyed by the severe "Strafaktion" of German Bombers.

(Mrs.) Elizabeth Rulf

Elizabeth Rulf
20 D-1 Sheridan, Chicago
Science & Art, N.Y. 11230

File: Rabbi Isaac Ruelf
(Sohn Benno)

July 5, 1968
L/649 - FG:DE

Dr. Daniel J. Cohen, Director
The Jewish Historical General Archives
P.O.B. 1062
Jerusalem, Israel

Re: Rabbi ISAAC RUELF COLLECTION

Dear Dr. Cohen:

I am finally able to answer your inquiry of April 29, 1968.

The delay is due to the fact that I first wanted to have this newly acquired collection properly registered in our archives.

The material which we received from the granddaughter of Rabbi Isaac Ruelf includes as most important items a handwritten curriculum vitae and a very long letter of February 4, 1896, by Rabbi I. Ruelf to his son Senno as well as the draft of his sons answer.

*~ Mrs. Elizabeth
Ruelf (name not
mentioned in
letter)*

We have also in our possession a copy of Rabbi I. Ruelf's book "Drei Tage in Juedisch-Russland" and quite a few newspaper and magazine clippings written by or about Rabbi I. Ruelf and his son Benno.

In order to short-cut this matter, already delayed long enough, I am enclosing photo copies of the transcripts of the letters I mentioned and also of a note concerning an especially touchy incident of Rabbi I. Ruelf's trip across the Russian border immediately following the 1880 pogroms. The handwritten note was made by Rabbi I. Ruelf's granddaughter. You will also find a photocopy of "Mein Lebensgang".

Please let me know whether this material will be of help to your student for her M.A..

We are sure that if and when this thesis is written and the documents from our archives are used proper credit will be given to our Institute which is holding the originals.

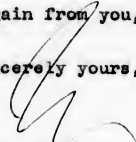
Dr.D.J.Cohen, The Jewish Historical General Archives, Jerusalem

- 2 -

July 5, 1968
L/649 - FG:DZ

Looking forward to hear again from you, I am,
with kind regards,

Sincerely yours,



Fred Grubel
Secretary

Enclosures : Rabbi I. Ruelf-material

Im Namen Gottes!

Am heutigen Tage, dem *auffen* in der Woche, dem *anfang*
Jan des Monats *Febru* im Jahre *tausend* sechshundert und
vierundfünfzig nach Erschaffung der Welt, d. i. am 8 ten
Ortober 1893 nach der gewöhnlichen Zeitrechnung, ist der Ehevertrag zwischen
dem Brautpaare, nämlich dem Bräutigam Herrn *Julius Juda Rief*
und der Braut *Ekkehard gen. Paula* allhier zu *Berlin*
unter dem Beistande Gottes vollzogen worden, wie folgt:

Es hat der erwähnte Bräutigam zu seiner Braut gesagt: „Sei meine Ehefrau nach dem
Rechte Mose's und Israel's; ich will Dir als Ehemann treu sein, Dich achten und ehren, fleiden
und ernähren, sowie überhaupt alle Pflichten eines jüdischen Ehemannes redlich gegen Dich erfüllen.“

Sie, die Braut, hat durch freiwillige Entgegennahme des Trauunges ihrerseits eingewilligt,
seine Ehefrau zu werden, hat ihm hierdurch Liebe und Treue gelobt und versprochen, allen Pflichten
einer jüdischen Ehefrau gewissenhaft nachzukommen.

Somit haben die Brautleute ihren Ehebund vor Gott und Menschen nach jüdischem Ritus
geschlossen und wollen von nun an als Gatten zusammenleben in Frieden und Eintracht, ohne
Zwisch und Zeh, in guten wie in bösen Tagen, so lange es dem Herrn über Leben und Tod
gefällt, sie in intimer Gemeinschaft durchs Leben gehen zu lassen.

Zur Beurkundung dieser feierlichen Verhandlung ist solche von zwei Zeugen eigenhändig
unterschrieben worden.

Simon Bechhoff als Zeuge.
Ley. Weitz als Zeuge.

Geheißt am 8ten 1893
Rief



כהן

כרשון בשבת ב"ק ימים
לחדש תשרי שנת חמשת אלפים
ושש מאות אלבעה וחמשים לבריאת עולם למנין שאנו מנין כאן עיר הברית בירושלם
אך ר' יהודה בקלל יצחק אמר לה להרא בתולתא קימן
בת ר' יהודה
הוי לי לאנתו כדת משה וישראל ואנא אפלה
ואיקור ואיוון ואפרנס יתיבי ליכי כהלכות גברין יהודאין דפלחין ומקריין וזנין
ומפרנסין לנשדון בקושטא ויהיבנא ליכי יסר דמלכות דהוי
ליכי ומוזניכי וכסותיכי וסיפוקיכי ומיעל לחותיכי כדא כל ארעא
וצביאת מרת קימן בתולתא דא ודת ליה לאנתו ודן נדוניא דהנעלת
ליה מבי ואל בין בכסה בין כוחב בין כתכשטין במאני דלבושא בשימושי
דורה ובשמישא דערסא הכל קבל עליו ר' יהודה חתן דגן
וקוקים כסף צרוף, וצבי ר' יהודה חתן דגן והוסף לה מן דיליה עוד
וקוקים כסף צרוף אחרים כנגד סך הכל וקוקים כסף צרוף וכך
אמר ר' יהודה חתן דגן אחרות שטר כתובתא דא נדוניא דן ותוספתא
דא קבלית עלי ועל ידתי בתראי להתפרע מכל שפר ארגי נכסין וקנינין דאית
לי תחות כל שמיא דקנא ודעתיד אנא למקנא נכסין דאית להון אחרות ודלית
להון אחרות כלהון יהון אחראין וערבאין לפדון מנהון שטר כתובתא דא נדוניא
דן ותוספתא דא ואפילו מן גלימא דעל כתפאי כהוי ובמותי מן יומא דגן
ולעלם ואחרות שטר כתובתא דא נדוניא דן ותוספתא דא קבל עליו
חתן דגן כדומר כל שטרי כתובות ותוספתת דנהגין
בבנת ישראל הנשון כתיקון חז"ל דלא מאסמכתא ודלא כטופסי דשטרא
וקנינא מן יומא בן כהן יצחק חתן דגן למרת
קימן בת ר' יהודה בתולתא דא בכל מא דכתוב
ומפורש לעיל כמנא דכשר למקניא ביה הכל שריר וקיים

נאום
וואים

Simon Bechhoff
Ley. Weitz



WHAT WE SHOULD AND WILL DO!

(Was Wir Wollen und Sollen)

Address delivered at the first regular meeting of the new "Society
for Jewish History and Literature" in Memel (Germany).

by

DR. J. RULF^h

at

Memel, 1897 (Germany)

Translated by:

Herbert L. Roth
Chicago, 1987

"We view with contempt the stupid man who does not reflect on what he does." In order not to appear as stupid, let us consider thoroughly the goals and accomplishments we should seek in our life. What does this society, and what do all these newly-found associations throughout Germany, relating to Jewish history and literature, seek? To state it briefly, they wish to find a peaceful resolution to the cultural struggle relating to a philosophy of life.

There are two ideologies which, since ancient times, have bitterly fought each other: namely, the Jewish and the Classic. We describe the first as the "Jewish", because it originated with the Jewish people; and the second as "Classic", since it is attributable to the old classic Greek civilization. How do these two world outlooks differ? The difference becomes immediately clear when we acknowledge that the Jewish world outlook is based on the belief in God, and the Classic in the realization of the individual.

The belief in God is central to Jewish world outlook, and he who does not take this, and that which flows from it, into account, does not understand it. The laws of God and the teachings relating to them as set forth in the "Torah" are the sole subject of its studies. "You shall study them by day and by night." Thus, study of "Torah" towers above everything. All theory and practice relating to the life of Jews must be based on the "Torah", especially as set forth in the five books of Moses. Out of every word, every letter, every special punctuation, learned men such as Rabbi Akiba, abstracted and interpreted mountains of Halachoth (statutes).

Will we now in the same sense and spirit of true Jewishness base our work in this society on the words of the holy writings? If yes, then there are no obstacles in our way. A fitting word comes to mind: "Remember the days of old, consider the years of many generations; ask your father and he will

show you, your elders and they will tell you." (Deutron 32.7).

There you have a concise Torah-statute, with the exhortation to study Jewish history and literature.

Yet it appears to me that the Classic world outlook has had a greater stimulus for the organization of the new literary societies than the "Jewish". The Classic world outlook expounds the views of the wisest, the "Chachme umas Hoolan"; namely, Socrates: "Know thyself" Through the study of classics, the self-consciousness of the Jewish people has been alerted, has let to self-knowledge, has inspired men among us who have made the inquiry into Jewish history and literature their lives' work and recently created new Jewish scholarship. They have planted the tree of self-consciousness in the middle of the garden of literature and history, and invite us in to enjoy the fruits of their planting. Here you have what you need and are seeking because that is your life and immortality; enjoy it and you will live in history forever.

Certainly the persecution to which our people have been subjected in current times have stimulated the interest in this matter. The persecutions, too, have brought about a self-consciousness among the Jews; have caused them, who appeared to be lost in the world, to return, to resurrect their glorious past, to rethink their mission among the peoples, and to recall their contributions to the spiritual values of the world. These values have served them as staff and support, solace and comfort, against all the agitation and persecution from the outside.

He who knows his Judaism will soon come to hold it dear.

To unite and reconcile Jewish and Classic world-outlook is the task of the literary societies; from the Jewish, the contents; from the Classic, the form. Thus shall we approach this reconciliation.

The effort to find common ground between the Jewish and classic spirit did not arise today or yesterday, but is of ancient times. How early the

Isralites know of the Greeks of old is attested to in the first books of Moses, where it is said: "These are the descendants of the sons of Noah, Semham and Saphet, whose children were born after the flood." One of the children of Saphet was Jawan (in Greek, son) with whose name our Elders referred to the Greek people. The children of Jawan were Elischa, Tarschisch, Kittim and Dodonim, all Greek land or colony names.

During the period of the 2nd Temple, after the conquest of the Orient by Alexander the Great, the Isralites were confronted with Greek speech, culture, and literature, and were thereby strongly influenced and deeply shaken in their spiritual belief and mode of life. Whole books need to be written, and many have been written, to describe fully the influence of Hellenism (in Hebrew, "Chochman Iwanis") on the Jewish people.

For hundreds of years, the Isralites lived under the rule of the Diadochi, a name attributed to the descendants of Macedonia chieftans who served in Alexander's army, and who succeeded to this part of the Empire. Located between Syria and Egypt, the land of Palestine (Israel) belonged at times to the Ptolemites of Egypt or to the Seleucids of Syria. The consequence of this instability led to the fact that Jews settled in Syria, Asia Minor and Egypt, and soon there was a small or large colony of Jews in every city. Inversely, there was no city in Palestine that did not have a large number of Greeks in its midst. Greek cities developed especially along the coastline and were instrumental in spreading Greek speech, art and scholarship, customs and vice, over the entire land. The impressionable, adaptable Jewish people were responsive to Greek customs and life, and soon there was hardly a house of the higher class in Jerusalem or in the other larger cities of Palestine in which the Greek language did not become the native tongue. In the families of the rich, Greek was spoken exclusively, and Hebrew was forgotten to the extent that several High Priests could no longer

read Hebrew. One has to look only to the Mishna Jonah 1,3., - Greek speech, Greek form, theatre, sports contests, schools in classic philosophy all substantiate the adoption of the classic lifestyle, as best exemplified by the High Priests Jason and Memelaus. To be sure, both had bought their high office from the authorities; the latter was not even descended from priestly ancestors.

All of this would have been bearable had not Greek manners and Greek easy living, bad habits and immorality penetrated to all levels of the society, especially the youth, which was strongly affected. Greek luxury and high spirits, Greek theatre and circus performances in which nakedness and obscenities were on display, could not be received with equanimity by the defenders of the Law, who believed in the strong traditions of their fathers. The struggle against Hellenism had begun, and was fought with great determination on both sides; and as the Jewish Hellenists sided with the rules, the struggle evolved into a fight for survival. At this moment, the Maccabees succeeded to the leadership of the righteous and steadfast, in order to bring to an end Greek rule and to expell from the land the Syrians who has supported Hellenism. Thus was brought about a war of extermination, the like of which we have not seen in history since. The mighty armies of the well-equipped, well-trained Syrians were scattered by the violent attack of the God-inspired handful of Jewish fighters. The Temple in Jerusalem dedicated to Zeus was restored as the Temple of God, from where the holy work and teaching were spread to all the people. The death penalty was reinstated to be applied to those who violated any of God's commandments. Hellenism was exterminated, but Greek scholarship and manners survived among certain Jews despite all announced prohibitions. To this day, there are many traces present of this phenomenon.

Firstly, many proper names, which were adopted not only by the masses, but also by the priests and teachers of the Law; thus, the names Antigonos,

Hyrkanos, Ptolemaos, etc. Yes, even the early Hasmonaeans, the sons of Matisjahu, all had Greek by-names. Perhaps these were their early names and only later, when the struggle against Hellenism became irreversible, were Hebrew names adopted. But this is speculation. Greek object-names and many other Greek words were incorporated in the Hebrew language. So many, they cannot be counted. The oldest Midraschim are studded with foreign words of Greek derivation. Thus, one has only to glance at a small talmudic-rabbinical treatise and one can easily recognize the tremendous influence that Hellenism had on Talmudic literature.

Of greater importance is the Greek literature which developed in the Holy Land, and which has survived to this day. To it belongs the apocryphal books of the holy works, as well as the excellent historical writings of Flavius Josephus. The research into this man is certainly not yet concluded. From all sides and in all times, until now, he has been portrayed as a traitor of his people, but that is certainly not true. Certainly, he did not aspire to be a martyr, and that is our luck. What would we know of his time and the great catastrophe which ended the Jewish state; what would we know of the history of our people since the restoration of the 2nd Temple without Josephus? Next to nothing! His "History of the Jewish War" in seven, and his "Jewish Antiquities" in twenty books, connected with the two books of the "Maccabees", are the only authentic historical sources for this long period in our history. The Talmud, a work of indescribable spiritual effort, has had, since its beginning several hundred years later, no meaning as a historical reference. Of the glorious history of the Maccabees, it knew no more than the legend of the small oil jar which only held oil for one day, but miraculously burned and lasted for eight days.

Now, a few more words about Flavius Josephus, the so-called traitor. He was from his very first appearance, rejected and besmirched by the Zealots

and Patriots, but respected and honored by the Ceasars Vespasian and Titus, yet closely watched by them. How could he, under these conditions, write a history of the Jewish War, dedicated to the Ceasars, which had a different tone and outlook? How could he expect a friendly reception and write a history that has lasted to this day? I personally have formed the opinion, while reading his books, that the author would have liked to reveal the full untarnished truth, but could not. It was not easy for this historian to disguise many facts, but yet to preserve the kernel of truth. A man who defended his people and their faith with such tenacity as Josephus in his writing against the classic Antisemite Apion, he certainly was not a traitor.

If we add to the Greek-Jewish literature of Palestine the books of the New Testament, then I believe our point is proven. An even more extensive Greek-Jewish literature developed in Egypt, especially in Alexandria. There, Jews adopted Greek speech to such an extent that they no longer could understand Hebrew. Therefore, the first need that arose was the need for a translation of the bible into Greek. The so-called Septuaginta (LXX) replaced the Hebrew bible even during religious services. Out of this bible translation arose a Jewish-Greek literature of every kind and form, of lyric, epic, dramatic, historic and, especially philosophic content. Of most of these works very few books have survived. Only the Bible translation and the works of the philosopher Philo have been preserved. These works did not disappear because both in antiquity and in the middle-ages they were highly regarded and much in use, not by the Jews, who in later times did not even remember their existence, but by the Greeks and Christians. The developing neo-platonic philosophy was strongly influenced by the best thoughts of Philo; likewise, the developing Christian theology was affected by these ideas.

All warnings and bans against Greek speech and studies issued by Jewish religious leaders were for naught. In the houses of the higher class, Greek

was spoken and studied as heretofore. The frequent and profitable contact with foreign countries in which this language was practiced made its knowledge a necessity. With the dissolution of the Jewish State after the Jewish-Roman War, in which millions of Jews lost their lives, there developed a grim enmity towards everything foreign, caused by the indescribable suffering and persecution suffered by the Jewish people of that day. Then arose the rivalry between Judaism and Christianity, and only then were the warnings and bans against "Sifreh Hachizonim", "Sifreh Minim", "Chochman Jewonis", all works dealing with Greek, Christian and apocryphal thought, enforced and adhered to.

The Greek language itself was not affected by the ban, for it was essential to the teachers, since they could only discourse with the bureaucrats and representatives of the government through its use. In the house of Hillel, which for nearly three hundred years supplied the nobles, patriarchs and teachers of the diaspora, the Greek language was eagerly studied and practiced. They were highly regarded, and it was said: "They are close to the government." Thus, it was among most of the better houses, for they always practiced a distinction between Greek speech and Greek scholarship. "Greek speech is an affair by itself, and Greek scholarship is an affair by itself" (Sota 49b). To one of these Hillelites, R. B. Simon ben Gamliel, is attributed the saying, "God spread out Jepheth, to live in the tents of Sem (Genesis 9.27). The best of Jepheth, the founder-ancestor of the Greeks, namely, their speech, shall live in the tents of Sem (Israel)". (Megilla 9b)

As the oppression under Roman power increased, the enmity against everything "non-Jewish" grew, and as the people were impoverished more and more, all contact with believers of another faith ceased. All study was focused strictly on the law, and study of Greek speech and scholarship became unthinkable. Rabbi Akiba and his adherents, many of who paid for their defense of the people and their religion with their lives, were fired by a glowing hate against non-Jewish speech and scholarship. Rabbi Akiba said: "He who studied non-Jewish

texts cannot partake in our future life" (Sanhedrin-Chelek). Likewise, Rabbi Tarpon (a good Greek name) called out: "If such heretical writings come into my hands, I will burn them, even if God's name is contained therein." Rabbi Ismael answered his nephew, when it was permissible to deal with Greeks, it is written: "You shall study (the holy writings) by day and night; do you know of a time which is neither day or night?"

Thus came about the last revolt of the Jews under Bar-Kochba (131 A.D.) against the Roman oppressors. In response, the Emperors' Trojan and Hadrian waged a war of extermination against the Jews, and all study of non-Jewish scholarship came to an end for a long time in all Jewish schools and homes.

For a long time, but not forever, the classic influence lived, as reflected in the works of Jewish philosophers, poets and linguists. We may well say that it was not to the detriment of Judaism that Greek speech and scholarship was suppressed for hundreds of years; for how could Jewish scholars have found the time and drive to erect and compile the colossal house of the Talmud? The contract which God had concluded with our people, the spirit which rests in all our hearts, but rests never, must have continued and sufficient activity. In this Talmud there is such a depth and fulfillment of the spirit reflected that all succeeding generations to this day live and nourish themselves therefrom. From this day on, Judaism could no longer be overwhelmed by a foreign ideology; Talmudic learning and spiritual observance occupied the learned and cultivated Israelites fully. All the men in the arts and higher learning in the later hundreds of years were first Talmudists. There were, in later times, no Jewish philosophers, no poets, and no linguists, no scholars, whose roots were not formed through Talmud study, and therefore, based all spiritual dedication and religious belief on it.

The Rabbis who, after the definition of the Laws, concerned themselves with fixing the text of the holy writings for all times, were guided by

guidelines and customs of non-Jewish scholars. No less than the first poets, grammarians and lexicographers used Latin names such as Piut and Poetanim. Under the Gaonim (Excellancy - Title of the heads of the schools at Sura and Pompaditha), one could find several men, especially toward the end of their period, who were truly universally educated, especially men such as Saadia Gaon (died 942 A.D.) and Hai Gaon (died 1038 A.D.). Most and the best of their writings were in Arabic. Its understanding made possible the study of the best Greek literature, which all had been translated into Arabic. Always and again, the tents of Sem were bedecked with the beauty of Japhet.

In Spain, Jewish literature, stimulated by classic teachings in Arab lands, flowered to such splendor and fullness as never against experienced in later time. Under the half-civilized Christian-Gothic rulers of the peninsula, the Jews experienced dreadful suffering and persecution. But when, in 711 A.D., the Arabs from Africa conquered Spain in a rapid move, there began for the Jews a time of peace and quiet which lasted as long as the Moors remained in Spain. But when, in 1492 A.D., the last Moorish stronghold Granada fell, and the last Moors were driven from Spanish soil, the Great Inquisitor Torquemada succeeded, in that on March 31, 1492, an order was published expelling all Jews within four months, on pain of death. Approximately 300,000 souls needed to emigrate; it is believed that 70% perished before the survivors found a new home.

On Spanish soil lived the great spirits and masters to whom we still look today with great admiration. Who does not know the great names: Salomon ibn Gabriol, Jehuda Halewi, Abraham ibn Esra, Moses Maimonides, and besides them were hundreds of other famous men active as Talmudists, Philosophers, Poets, Linguists, Bible students and also active in medicine, astronomy, etc. Of great influence in the philosophy of the Middle Ages were the works of Ibn Gabriol and Maimonides. The famous scholastic philosopher and known enemy of the Jews, Duns Scotus, had the misfortune of having

as his main opponent one Avicebron, who we, in current times, have been able to identify as the aforementioned poet ibn Gabriel. Salomon M k, who died in Paris during the year 1867, has proved that the often-mentioned philosophic works of the Middle Ages "Fons vitae" by Avicebron was identical was the religious-philosophic work "Mekor Chaim" by Salomon ibn Gabriol. The same effect was achieved by the translation into Latin of the book "More Newuchim" (Doctor Perplexum) by Maimonides.

Overall, wherever our expelled brothers from Spain resettled, whether in southern France, Italy, Holland, or in Asia Minor, they contributed to the store of Jewish learning and classical scholarship. But this could not, and did not, last long. The world of the Jews darkened more and more, especially in Germany and Russia, where outside of the study of Talmud and the related practice of "Pilpul," no other scholarship was attempted. In Germany and not much better in Russia, Jews were oppressed and without honor and dignity. Driven from place to place, they could not develop a feeling for home and fatherland, which is an absolute need in order for scholarship and art to flower. Through the wearing of the Jewish star, confinement to the ghetto and payment of protection taxes, the Jews' psyche was damaged. Excluded from handwork, agriculture, governmental office, and normal business activities, surrounded by irreconcilable enemies, their property and lives in constant danger, murdered by the hundreds and thousands for the slightest reason, it was impossible for the Jews to develop a free and healthy spirit. Within such a Christian nation where they only observed the stupidity and grossness of the monks, the vices of the clerics, the selfishness of the leading citizens and the insatiable greed of the nobles, they could not form any trust - they could not find any common ground for spiritual observance.

The religious barriers of the Jews were steadily reinforced, family and synagogue were further separated from all outside influence, and they even

developed their own speech; the jargon "Jiddish" developed to a point where all their written and oral communication was conducted in this speech, and Bible and prayer books were translated into it. As a consequence, these religious works could be widely distributed, the effect of which is still with us today. The care of the biblical and Talmudic spirit and study, the observance of biblical-Talmudic interpretation of the law, protected the Jews so that in their misery they would not be ground down. The knowledge that it is not they who committed injustices, but the ones who suffered injustices, put the Jews above their oppressors and persecutors. They could view with disdain these proud masters of force, to whom they felt spiritually and ethically superior.

Through the constant hatred and the bloody persecution there arose among the Jews of those day a strong bond of togetherness, a sense of spiritual belonging, of brotherhood and martyrdom. This spirit gave rise to a moral strength against which all the attacks of their religious and racial enemies shattered. In the synagogue there prevailed little order, but a glowing devotion. These suffering, God-fearing people had little use for form or good manners. Their family life, however, was governed by the highest standards of love and trust, of humility and responsibility. Thus lived these Jews, although oppressed, disdained, hated and persecuted, often falsely accused and murdered, as in the 16th century when the Kurfurst Joachim I of Brandenburg burned 30 Jews at the stake for offenses against the Host. Such was the life of the German Jews, inwardly strong and perhaps happier; certainly more moral and ethical than that of their immoral oppressors.

And now the time came about when the walls of the ghetto fell, and the Jews finally were able to breathe the free air of humanity and righteousness. They were called upon to participate in the cultural tasks of the citizenry, and they appeared at once, fully prepared in all places, and made their

influence felt in the arts, in scholarship, and in the social and political movements of the people and state. The spirit of Mendelsohn lived and influenced every Jew. Regrettably, the effect was one-sided. The greatness of this man was that he was able to reconcile within himself the old and the new, the Jewish and the Classic belief. This reconciliation has eluded the following generations to this very day.

With tremendous enthusiasm, in order to participate in all cultural movements of the people among whom they resided, Jews began a process of assimilation, they modified their identity, and soon forgot so much of their tradition, that they appeared lost. All that was left of the old Judaism appeared out of date, out-moded, and inapplicable. Nothing needed to be remembered, no Jewish word, no Jewish name, no Jewish tradition, no Jewish peculiarity; even the name Jew should be discarded, for it inflicted oral injury. We are not Jews, we are citizens who observe the Jewish religion, so they said!

Even so, the spirit of these new times was not beneficial to Judaism, the spirit of the work of Mendelsohn was so strong and enduring, that the aforementioned negatives were contained. Here, I refer to the old saying: "Hakodosch-boroch-hu hiktin, etc. (God has provided in advance the means of healing for the expected illness)". The spirit of Mendelsohn, the spirit of reconciliation of the old with the new - the Jewish with the Classic - has given rise to men who have devoted their life to bringing up to date the entire Jewish liturgy, biblical and talmudic, from ancient to the current time. They have researched the historical, philosophic, grammatic and religious aspects of these writings, and through translation, have brought them to the knowledge of the educated in the world outside of the Jewish community. They have achieved a scholarship for us, which can hold its own in every way with the Classic. And not that alone, Jewish poets and writers have revitalized our biblical language and restored it as our native tongue to a degree; so

that this language meets all the needs of modern journalism, as proved by the numerous Hebrew periodicals now being published. This achievement is mostly the work of German and Russian Jews, who have brought about the renaissance of Hebrew speech and literature.

Nevertheless, the modern generation has separated itself more and more from Jewish life and tradition and views Jewish religion and exclusivity as foreign and outmoded. The entire younger generation, with a few exceptions who are holding fast to their religion and identity, appear to be lost to us. Even the leaders and representatives of Jewish life and Jewish scholarship, who head the Jewish academies, appear helpless against the unfolding disaster. The rabbis alone no longer possessed the influence to control the people; especially since, among the better and educated section of the population, many with secular learning furnished no support.

In this miserable situation, it was our arch opponents and enemies who brought us help and solace. Antisemitism brought us back to our senses. We suddenly realized that a pure classical education could not replace the missing Jewish learning. Too much Classic, too little Jewish scholarship, that was the general complaint; it reflected the yearning among the Jewish people to expand their knowledge of Judaism and to reconcile the Classic and Jewish philosophies. We only needed to stretch our hand, and Jewish scholarship was there to meet our need. The new masters of Jewish scholarship have tremendous accomplishments to their credit. These needs and wishes are the cause why we, in Germany, have numerous societies for History and Literature of the Jewish People.

What we should do and will do? God planted two trees for Adam in the middle of the Garden of Eden. One, the "Tree of Knowledge" and one, the "Tree of Life." To have life and live with all men in brotherhood; but also to care and preserve the "Tree of Knowledge". No twig of this tree shall be neglected. "All is Torah and must be studied", so the wise man said. Jewish learning,

history and literature must not be neglected. No, they must be nourished by us to develop and grow into the main branches of the "Tree of Knowledge." Jewish learning is what makes the life of the Jew worth living. " Ez chaim hi, etc." A tree of life for him who thus holds fast; and he who supports himself thus, shall be blessed."

TO THE DEFENSE OF THE JEWS - HERE AND EVERYWHERE

With special consideration for their relationships in Kurhessen

by I. Rülff
Marburg, 1858

as translated by Herbert L. Roth - 1986 - Chicago, IL

Foreword

"Your understanding belongs to the world, your heart to
your people; thus let your understanding enter your heart,
and your heart into your understanding."

"SPEAK I MUST, TO RELIEVE MY HEART, FOR MY MIND IS TROUBLED." My brothers have caused my heart to ache through their constant anxiety, as they look uneasily and with foreboding to the future of their community. Their rights curtailed, their peace disturbed, their livelihood hemmed in, with concern for their old belief, whose worldwide influence on our culture is denied, its holiness contested, its purity muddled; coupled with fear for their own existence and that of their next of kin, who likewise are threatened and oppressed; what do all these anxieties mean?

Many think, and not without reason, that the condition of the Jews is not that bad; that the general rule of law, the ever-widening belief in humanity and culture, would not permit extreme measures; that the great lesson of history teaches that mankind marches forward and not backwards, that a temporary set-back is possible, making possible a greater advance in the establishment of rights and dedication to humanity. But how does that help us? We must look at the situation as it is. How will it help us that our children will be better off than we because they will be emancipated? That conditions can improve, and may improve, that alone cannot lift the deep despondency. Conditions must improve, since the evil presses and crowds the present, and the remedy is obscured by the veil of the distant future.

An attempt has begun not to acknowledge the rights and privileges of Jewry. The authorities are now seeking to withdraw that which already has been granted. It is indeed a heavy blow that we must now worry that the partially attained full citizenship rights may be curtailed or rescinded. What can we, or should we do, ^{by} bear all ^{the} silence, not because we are the weak and suffer the lot of the weak, but because we don't deserve better?

Are we not strangers in a foreign land? Can we say anything different than our ancestor Abraham, who said to the children of Cheth: "I am a stranger and reside among you; give me property to bury my dead, who lies before me." (Gen. 23.4-6) And what did the children of Cheth answer? They answered and said to Abraham: "Hear us, dear Sir, you are a prince of God among us, bury your dead in our choicest sepulchers, no person among us shall withhold from you his sepulcher, or interfere when you bury your dead." So they spoke to Abraham, and we, who are the children of this Abraham, who are his heirs, and as his descendants have received his promise as contained in the wonderful fitting words (Genesis 12.1-3) which I claim for my people, word for word: "And God said to Abraham - Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse, and by you all the families of the earth will bless themselves." We believe firmly and for certain that this is the true word of God and pertains to us, but, the world denies and contests it with great determination and bitterness. But we do intend to stand up on behalf of God and truth, and will defend ourselves against all attacks on our belief with all our might. We mean not to remain silent against all the resurrected accusations, but to refute them, and we call on the present and past as witness, and on God as our judge.

If to such a judge we submit our case and present our witnesses, we need not be afraid, for we can refute the allegations against us.

With the greatest regret, we admit that currently our righteous cause in all of Germany, but especially in our Hessian fatherland, is being hemmed in,

and that unbelievable accusations are leveled against our religious, and especially against our civil life, and that in response legal measures have been adopted which jeopardize our livelihood, the honor of the individual, and therefore, endanger the dignity of the community as a whole. But it is clear and certain to all of us that it is not the reasonable and just state regulations that are guilty, but the gross envy of our enemies, who have sought to discredit us with the authorities.

Now let us deal with the facts used in the accusations; and in order to refute them in general, we must look at the particulars.

We know that the high authorities mean well. We have striking proof thereof in our hands, and would be the most ungrateful people if we did not acknowledge this. Nor do we believe that we should apologize because of our claims and defense. Not only fairness, but also the overall interests demand that not only the voices of jealousy and malice, but also the voices of the accused be listened to by the high judges; and they being fair and righteous, we say to them: "Far be it from thee to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked. Far be that from thee! Shall not the judge of all the earth be right?" (Gen. 18.25)

When I join the defense and raise my voice on behalf of my people, that in itself does not mean much. Young and inexperienced, and a layman on the subject, how can I hope to right this problem and state the proper defense against these accusations? But to remain silent, that I hold not right, not fair. Living among my people, sharing their fate, sharing their suffering - how can I hold back? What can I contribute to their defense? When I, the youngest of men, consider the example of the prophets and

remember the words: "But the Lord said to me: 'Do not say, I am only a youth, for to all to whom I send you shall you go, and whatever I command you, shall you speak.'" (Jeremiah 1.7)

We have in fact been accused and judged for several years. Light and heavier regulations have been imposed by our generous authorities under whose protection and fairness the Israelites find themselves. Of all these regulations, the newest are without dispute the harshest, since they touch the essential existence of the Jewish people; their livelihood and their behaviour, and therefore have a devastating effect. Everywhere, in all circles, the deepest misgivings and anxieties have arisen as to what the future holds, and to what all this will lead. "What shall I do for the daughter of my people." I hope, by God, that all will turn out well, that we can appeal to the noble feelings of all men, and that they will change their opinion in this matter, and if they can, advocate for us; for who knows, perhaps the hearts of the men who lead the State will favour us, and lead to a change in attitude towards our people." Now to facts! A very long and comprehensive communication to all public authorities by the Minister of the Interior authorizes police supervision over Jewish business activities. "The Jewish conducted or Jewish controlled, the forbidden petty trade (Noththandel), shall be brought to the attention of the supervisory authorities; the licensed peddler shall be reported and his name recorded. The licensed and unlicensed peddlers shall submit an affidavit that they have no other way to make a living. The local authorities shall prepare lists annually of all Jewish peddlers for submission," etc.

All these regulations are based on Par. 6 of the Law dated October 29, 1833, known as: "Toward the Equalization of the Special Circumstances of the

Israelites." This, the so-called Law of Emancipation, which the Jews of Hessen (Kurhessen) have obtained after the payment of a large sum of money, states that the rights and duties of a citizen shall not be granted to those Jews who are engaged in petty trade (Nothhandel) as their main business activity.

How does the law define "Nothhandel"? What is the exact definition of this activity? An activity which was already granted and firmly established when the law of 1833 was published. Where, when and how did this come about? This is the question that I could not answer in examining the origin of the law. Thus, it was necessary to seek the advice of an experienced jurist, and he told me that an exact definition of the activity did not exist, and that everywhere where Nothhandel is mentioned, the examples are similar to those as set forth in Par. 6 of the aforementioned law of 1833.

What, in fact, constitutes petty trade (Nothhandel) as pursued only by the Jews? The authorities, the "Kurfurstl. Ministeriums", with certainty describe it as "the concession-controlled, respectively forbidden, punishable petty trade (Nothhandel) of the Israelites." But nowhere in the law can we find a real definition; but if not there, where then? In the folk-consciousness!

The law concerns itself with the name "Nothhandel", which in folk-consciousness is known by the name "Schacherhandel" (haggling). This name developed in folk-consciousness because the petty trading by the Jewish people was mocked and despised; thus, the law indeed had a more worthy expression of the activity, namely "Nothhandel". Now comes the question, whether the defamation and the mockery which are connected in the folk-consciousness with the name "Nothhandel" are related to the activity (object) or to the

subjects? We believe it is the latter, and therefore, the understanding of Nothhandel, inasmuch as it arose in folk-consciousness, is very old. Much older yet is the hate toward the Jews, for it is this hate which forced the Jews into this occupation. Therefore, let us not distort the facts in our time, and maintain that the hate of the Jews is caused by their manner of trade.

The meaning of the law which concerns the petty trade as conducted by the Jews is precise and for the general good, as everyone agrees. The newly-created citizen shall and must be raised through honorable occupation to honorable feelings, so that the newly-found civil rights are well-preserved and respected in his hands. Indeed, it is a great moral purpose which this law seeks! Does this law invoke the proper means, ^{b,} but forbidding civil rights from those who continue to practice it? Is the petty trade generally such a great evil in the State, so that a special exception amendment is issued and the consequence of this regulation is not that the particular activity is suppressed, but that the entire community is oppressed? Frankly, these are question that have little to do with the well-meant objectives of this law. And therefore, our hurt is deeper and longer-lasting, because a righteous, well-meaning and honestly pious State Authority has finally given in to the never-ending pressures of our enemies, and reinstated an old law which even in its time was without justification, and now causes unlimited problems and gives rise to great apprehension. Are we not through these tough, specific regulations regarding the indefinite and undefined status of the petty trade, subject to the whims of the individual decisions of the officials and their assistants? Must the petty trader who wishes to be licensed, furnish an affidavit that he cannot earn a living except by engaging in Nothhandel, and thereby admit: "I cannot support myself, except

by an illegal activity?" Why, all that! For what purpose are these annually prepared lists of illegal petty traders and all these other several measures designed? I know not ...

If then the so-called Nothhandel, or as some call it, "the illegal inherited business" damages the community and the citizens of the land, then the might of the law should be directed against it and regulations similar to those pertaining to usury and fraud should be enacted for the general good. A thorough inquiry into the facts relating to the "Nothhandel", examining its influence on the community, will of necessity give us a result by which the question posed will be answered either in the affirmative or negative. Would it therefore not be in order to conduct such an inquiry here and now, in order to establish a firm body of evidence on which the defense of the cause - which otherwise will flutter in the wind - can be supported? To be sure, we answer, it is in order: yes, extremely necessary is the inquiry into such a matter, which is of the most general and vital interest, since in the highest and lowest spheres of the society the attention has been directed here and everywhere to the Jews who are accused in this matter. I wish that in this examination I had a more learned, weighty and established reputation, rather than that of a young, unknown and inexperienced person, who despite his best intentions to render a service to his brothers and to correct a great error in this world, may be inadequate to meet this challenge. I wish this more, so that finally free from all hateful prejudice, the matter be considered in the light of day and that the highest classes in our community judge in this matter, not the lowest. Even I will have to submit to this examination, even if my inexperience only lets me say what is generally known, and my ignorance repeats what is often said. Nevertheless, I think that the little I know will show this case in an entire new light.

In this inquiry, besides all that has been said, only three questions count:

1. What do we understand as "Schacherhandel" or pursuant to the legal definition "Nothhandel"?
2. Why are a large number of Jews engaged in this trade?
3. What authority exists to declare the same incompatible with civil behavior, and therefore to consider the trade inadmissible?

We will therefore examine the current facts as they pertain to this trade, and to learn therefrom whether they can or cannot be used to determine a person's position in the society as man and citizen.

First, what does one understand in daily life, and what does one understand under the law, about this trade? As in daily life, so under the law, there is no definition which by example gives meaning to the definition. This frequently-applied law can be described as follows: "To this trade belongs the small cattle trade - as when one who buys one cattle in a village and resells the same at once to another; the loan business, when someone lends small sums of money on signature only, or secured by collateral; or otherwise in engaged in "Nothhandel"; namely, the selling of secondhand goods or peddling by selling house to house." These then are the main examples, which define the activity "Nothhandel", and if we want to summarize these above-mentioned examples, then we can state: "Nothhandel is trade, conducted at the lowest level, under the poorest condition, with the most inferior goods." However, in reality, the trade concerning itself either with products of nature, or products of labor.

The surplus of labor becomes the object of trade, the necessity of which and correlation with labor has been in existence for thousands of years, and

a truth which needs to be examined here. Labor stands on many steps of a ladder, of higher and lower workers, which reflect practical and aesthetic views of value, considering need and skill. All workers are equal. That applies to the lumberjack as well as to the artist, to the stableboy as well as to the stablemaster. When the work of each step of the ladder produces a surplus, which in "nature" cannot be useful to the producer, the conditions for trade of the product and matter are created, and all traders must in theory and practice have the same relationship with one another as the workers. The trader of matches and needles has as much value as the jewelry and art dealer. One cannot expect that everyone work as an artist, nor that everyone deal with jewels, because the employment of man depends on his means, his skills, and the demands of the market.

Just as every product of hard work is considered an honorable line of business, so one can classify every object which has utility and does no harm as an honorable line of business, even if it did not originate in industry. If an object in and of itself is useful, then it is immaterial for the trader whether it is holy through labor. An object will and should be put to its best use, and trade in its own interest sees to it that this is done; and that this is so does not affect trade in the least, because the proper division of labor shall always be based on "that man with all his strength shall strive for the best, for the welfare of the whole, and in the welfare of all, shall find his best."

All occupations of man, occupations in industry and trade which benefit men's standard of living, are because of need and utility of equal value and therefore cannot be forbidden because of natural rights: and would not be forbidden by the State were it not that almost 100% of the Jewish nation is engaged in trade, allegedly to its own harm and that of the general community.

How does this harm come about? Perhaps because the pool of labor is decreased because so many Jews are otherwise engaged? We will see! With what activity outside of trade can Jews be active? Surely, only in agriculture and handcraft, because in the arts and science they are active with a great deal of aptitude and talent. That they are less active in agriculture does not seem to result in great harm to the community. The land is being worked, it is planted and harvested without them, and agriculture goes on day to day without them. That the Jew is less inclined toward handcraft can also not be a great harm, since most of the crafts are in surplus and therefore many handworkers are nearly without bread. That the size of the proletariat be increased is certainly not desirable; of workers we are not short, it is work we are short of.

If based on the above, the occupation of these Jews is not very harmful, how can and will this condition lead to harm? That it is harmful for a segregated part of the community to be forced to engage in only one way to earn a living, to the exclusion of all others, cannot be denied. A man can and will not easily give up this occupation, and adopt the lifestyle of the others, especially since the ways of trade always present the tempting opportunity to deviate and to digress. He develops easily the characteristic of an oppressed class - a peculiar, clannish mentality. It is this noteworthy incongruity which can easily be interpreted as resulting in harm to the community and the civil standards of the population. What if we can prove that these so oppressed people, as a whole, were forced into this style of living? They did not freely vote for this, but instead were deprived of the right to vote.

The way of life of the Jews is not that of the bourgeoisie! How could it be otherwise, since in the past they were always excluded from civil life and civil rights? The Jews only occupied themselves with trade! With what should they have occupied themselves, with agriculture? Yes, but how is that possible, if you do not own any farm land? From their fathers and grandfathers they could not inherit any, for it was not possible to purchase the necessary house and land; and now that this is possible for them to purchase land, that does not happen all at once - that will only happen from time to time. A beginning in this direction has taken place, and how jealous are the looks of their enemies, when they purchase a homestead, or should they restrict themselves to learn handicrafts? Don't hurry, since, it is only a few decades, when no guild could accept a Jew within its organization. Even though it is still difficult to obtain acceptance, there are now Jews in all guilds, and the beginning here is much more solid than in agriculture. How can the Jews suddenly change their style of living, when in all the past centuries they were not permitted any other? And never will this change completely, until one can finally bring to an end the idea "that the Jews are pharisees in the community".

And even though in current times when seemingly all the visible barriers have been removed - which are in the way of the Jews - will they go over to another style of living. Not likely! Regardless of his circumscribed and double-meaning status in the State and Community, through which his spirit and courage are diminished, his religion will lead him to an unavoidable collision with the state - religion. Because when one interferes with the religious observance of the Jews and forces them to join the religion of the State, he will at the most acquiesce passively.

The Jewish worker can only labor 4-1/2 days per week, because besides his Sabbath, he must observe the Christian Sunday. ^{That he cannot} ~~If he could work on Sunday~~ is in fact not easy to understand. Would Christians thereby be seduced to work, or would Sunday become less holy? Both cannot be true, just as the Jew is not seduced to work, or the Sabbath less holy, because Christians work on that day. ~~But, one will say, it~~ is stated in the fourth commandment of the Ten Commandments, "You shall not work on this day nor the foreigner inside your doors". ~~Not to mention that the word "Ger" in the original text has a different meaning than the word "foreigner".~~ Is then Sunday the same as Sabbath to which the commandment refers, since, "In six days, the Lord created the heavens, earth, seas and all that there is therein, and on the seventh he rested; therefor, God blessed the seventh day and made it holy". That the Jews in order to avoid all the tensions and misunderstandings relating to his faith, should shift his Sabbath to Sunday, that no considerate Christian can demand or desire, because thereby he would refute one of the principal revelations - the creation.

We have now shown that trade, both on a large as well as a small scale, is necessary, and therefore, an honorable occupation, indeed necessary, not because of its nature, but especially considering the economic laws. We have admitted that the restricted business activities of the Jews in trade can lead easily to their harm and to harm for the community, but that this harm cannot be attributed to the Jews, but to the circumstances, which have forced them into this activity. But, we then ask, are the Jewish people engaged in this endeavor without blame? Of the total accusations which are ~~levelled against them, even if one considers the circumstances, which are~~ cited in their defense, does there not remain a balance, for which the Jewish people should be held accountable?

Our examination now goes from the general to the specific, and deals with the question, whether first, the Jews conspired to conduct this activity on a small and petty scale, and created products and opportunities, which in fact created the need for the so-called Nothhandel? And, secondly, whether the Jews engaged in this trade are as honest and sincere as they can be, or should be? And especially, we examine these questions in order to reach an opinion, whether a special exception in the law is necessary with regard to those engaged in Nothhandel, because these Jews are un-trustworthy.

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but that a Jew who loans out money is defamed and not worthy of his civil rights, that must be opposed with all our might. When the peasant needs money, he mostly goes to the Jews, others will not lend; and if they do, they require collateral and rates higher than the Jew. And if the peasant, because of his need for cash, contacts a credit institution, he is faced with a great number of obstacles which he is often not clever enough to overcome. As the well-known story concerning a Baron tells it: The Herr Baron goes to a bank: "Sir, I need some money, what do you charge?" "With permission, Your Excellency, we charge 5% interest, a fee of 2 points, 1% for recording. . . , etc." "Tell me in one word what that totals all together." "That amounts to 15%, Your Excellency." "My God, if you were not licensed by the State, I would say you are a usurer?" But foremost, it is said that a law against the sale of small acreage conducted by the Jews should be enacted; that one hears everywhere. Why? This trade is closely supervised by the authorities so that any impropriety by the Jews is not likely. No; that a Jew can buy and sell our land, that is what we cannot accept. Buy, by God, it is a fact that the trade in this acreage is of great benefit to many; because of it the land is sold for its full and highest price. Of course, the rich landowners are not pleased. They prefer as it is said (Joshua 5.8) "a house of another and land from another, until there is little room left, because they own all the land;" because only they could buy these properties, and without competition at a bargain price. But this our wise and circumspect authorities will not permit. An example from a neighbor district in Prussia can be witness to what we said. Here, the noble landowners succeeded in introducing a law forbidding the trade in ~~homesteads~~ within their districts. But to their horror, a commission of the highest rank recommended against it, and the regulations were recalled. I

am not saying this because of the Israelites, whose income due to the outlawing of the trade in rural properties would have been reduced - no - absolutely not! For these who can afford to trade in rural properties have enough to engage in other, perfectly proper trading activities. Only, I think of the poor peasant, who I know dreams and strives for his own small house and a little bit of land, to grow enough vegetables for his needs; but such opportunities became fewer and fewer since the large landowners acquired these properties again and again in the past.

That is what I have to say for the "Defense of the Jews". But I cannot close without saying a few words which lie heavy on my heart, to my Jewish brothers.

I undertook your defense, for to you belongs my heart, even though my mind belongs to the entire world. We are, my dear brothers, no longer the despised, hunted and mistreated persons of old. The morning sun of a better future is upon us, and its rays can heal the wounds inflicted on us in the long night, which now is behind us. The world promises us citizenship: equal rights, the right to inherit that which belonged to our fathers. Therefore, dedicate yourselves to offer the world a humble heart and welcome and treat all men as brothers: "For do we not all have one father? Did not one God create us all? Why do we scorn one or the other, and dishonor the covenant made by your fathers long ago?" (Malachi 2.10) I am troubled in the still of the night with the thought: "How can you conduct yourself in a civil and brotherly manner in the world, when with your own brothers you have often acted in such an unbrotherly way?" The ^{rich} ~~great~~ oppress the poor, the superior disdain the uneducated, and none recall that you are the children of the same family and that you all must and will share the same destiny. Or is this not true? Have you, the rich

and superior, not discriminated against the poor and uneducated? Yes, you have. To that we can attribute the split among the Jews in Kurhessen, and this evil which has now come home is mostly attributable to your behavior. Did not the rich Jews living in the cities favor these regulations, especially the often-mentioned Par. 6 concerning the Nothhandel, in order that the poor rural Jews would not have equal rights and standing compared to their own? Now you all have to bear the consequences. But don't think ill of me. The truth must be told: "The truth is God's word", and this truth must guide all our thoughts and deeds forever.

THE ORIGIN OF ANTI-SEMITISM IN HESSEN

by Rabbi Isaac Rulf ✓ (1896)

(translated by H. L. Roth)

Hessen will send to the Reichstag (Parliament) not only ✓ "Böckel" from Marburg, but altogether four Anti-Semites. That is, say many, a special, unusual occurrence, which must be related to the conduct and behavior of the Jews in Hessen. One cannot believe that such a grave and regrettable charge, can be made if the Jew is without guilt.

Enough, Dear Reader: First listen, and then judge! I was born in the immediate neighborhood of Marburg and grew up there, know my fellow Jews in its neighborhood, and know the land and its people intimately. As a young student, I wrote my first pamphlet: "The Defense of the Jews, Here and Everywhere" and dared to discuss the subject without prejudice, without preference, nor with a desire to injure anyone.

The Jews of Hessen are no better or worse than elsewhere in Germany. They have all the talents and all the faults of their tribe, and incidentally, as everywhere, all the faults and merits of the general population among whom they reside. Every land has the Jews which it deserves, or, as the Jews of Hessen are accustomed to say: "Wie sich Christels, so Jüdelts sich's." [as the Christians, so are the Jews]

The heavy hand and tragic incompetent governments under which the people of Hessen before the year 1866 suffered, is known throughout the world. Under them, Jews suffered the most. They were emancipated in the year 1831, but only on paper. They had won this paper emancipation by the payment of a large sum of money, but to the outside world, this was completely worthless. The Jews, as heretofore, could not hold governmental office and continued to be subject to the whims of the police, and what was worse, to the whims of the local authorities. A license to start a business, a license to marry, could only be obtained with great trouble and payment of a large sum of money, and often all these efforts were in vain. I knew an affluent man, a well-known Jewish writer, who was engaged for 23 years before he obtained a marriage license. Finally, he was happy to obtain the permission to marry, but enjoyed matrimonial bliss for only three years, when he died. The writer himself can sing such a song. Such a marriage license must be obtained from the local authorities in his place of birth. Said the local Board of Trustee (Vorstand): "No, we have enough Jews in our Village," thus, I had to run around from year to year, petitioning the various authorities, but nothing helped. For certain persons, graduate students, skilled craftsmen, etc., full rights of citizenship could not be withheld. The writer had completed two State examinations and yet for over two years he was denied his full citizenship rights by the authorities of the village where he

was born. In the end, only the intervention of the district president (Landrat) secured his rights.

The Jews lived - we are talking about the conditions of the Jews before the year 1866 - mostly on the flat land in the small villages, conducting a flourishing cattle trade, or existed barely from peddling or retailing (on a small scale), which trade under the name of "Nothhandel" was permitted under the law. This trade was conducted in a rather friendly way - as friendly as was possible - when one considers that this intercourse was taking place with a contemptible, second-class, through rights, and laws limited-race and class. Violent outbreaks of rudeness and barbarity seldom took place, especially since the Jew knew how to defend his rights and person, if needed, with his fist. I would not wish anyone to face the power and force of the fist, of such a Jewish cattle dealer. As the saying goes, "he may find his bones behind the fence."

Social relations between Jews and Christians hardly existed in these small villages. The strong religious belief on both sides, the division due to nationality, speech, customs, lifestyle and behavior, made such relations difficult. Nevertheless, in individual cases there developed, especially in the rural areas, friendships which were of such inner, true and longlasting kind, as they rarely or never develop in the great world. Friendships, which even with death did not cease, but would be inherited from father to son.

Fraud, deception, misrepresentation in business and trade occurred infrequently because, first the Hessian peasant and

townsman is generally suspicious, narrow-minded and at the same time, smart and clever, so much so, that he can boast: "I can tease the Jews 10 times in to the sack, and 10 times back out."

✓ Also, the Jew, because of his business acumen, his honesty and
✓ uprightness, ~~and as a consequence, he~~ enjoyed the esteem and popularity of the townsmen and peasants (they were the ground and principals on which he conducted his trade). "Thakiv," which means to be respected and valued, that was an honor eagerly sought and considered his greatest glory. Even in marriage negotiations, the first questions asked, and a positive response, was the best recommendation: "He is Thakiv with Goy and Jew."

When someone was unreliable or showed himself loose with word and truth, he was despised, not only by the townsman and
✓ peasant, but also by his fellow Jews. "Es ist bei ihm ^{Ka wort} ~~Kawort~~ und ka weiss" (his word cannot be trusted). With that, the person was finished, perhaps for his entire life. If someone due to his misconduct, was convicted and punished; he was condemned, outcast, and all honors were withdrawn. So it was 125 years ago, and so it is today, due to the tenacious dedication to the old traditions, a peculiarity the Hessian Jew shared with the rest of the population.

When here and there complaints against certain Jews were made, this usually applied against the relative few, sometimes very well off capitalists in the small cities and in the countryside, in whose hands the principal merchandising and production businesses belonged. When in every decade, one, two, or the

worst three times, a farm was foreclosed in the district, then it was said: "He was finished off by the Jews," and the Jews said: "He is making a lot of 'Rischus' (bad blood), he is ^a real 'Chillul-Haschem' (defamation of God's name)."

Perhaps the public was right, but very likely not so, because generally the farmer involved was irresponsible, sometimes a drunkard, sometimes immoral, or spending all his time in the nearby city, and cared not for his land and fields. Because if a peasant, due to the high fertility of the soil and the frugal manner of the lifestyle, possessed only a morgen of land, he was in good shape, he was a well-to-do man; his land was worth at least 2,000 thaler; a very respectable sum for a rural resident. So things were then, and they are no different today. The Jewish population represented a great blessing for the rural residents. The Jew converted everything into money, he paid for all agricultural products and cattle, the best prices. This was due to the intense competition among the Jews and the sly cunning of the farmers. Even that which would have spoiled, rotted, or disappeared, could be sold to the Jews, and a small compensation received. All his needs the peasant could buy at the cheapest price, and have delivered directly to his house. A double blessing for the peasant, for if he bought all these things, or sold all his produce in the city, he could have expenses that adversely affected him. The smart and frugal peasant knew this, and avoided the city as much as possible. "The city, it was said, has hot pavements."

Even the Jewish capital was a blessing for the rural inhabitants. The peasant found it sometimes very necessary to borrow, especially when an estate was divided, and the younger brothers and/or sisters received their inheritance in cash. Money, however, was available only through the Jews at the most at five percent (5%), to charge more was prohibited by the very tough usury laws. The peasant sometimes had a large sum of money stacked away in his iron chest with five locks. During the division of an inheritance, often with great surprise one discovered 50,000 thaler and more, a sum which was most likely accumulated over several generations. Alone, therefrom to loan out capital, that he could not bring himself to do. First, nobody could know that he possessed money and how much, and then he trusted no one, except himself, yes, even against paper money he had an everlasting distrust. All savings were converted into hard currency, such as Prussian thalers, Kronenthaler, five-Franc pieces, German, French and Dutch gold pieces, etc. All these coins were known and in general use.

The real conservative man may recognize in the foregoing state of affairs, a utopian paradise, an existence of his most ardent desire. I, however, say: "May God, in his mercy, protect the Hessian peoples from such an existence." The conditions on the surface, but only on the surface, were favorable for the peasant. By that, I mean, the owner of a home with sufficient land, and was halfway favorable for the Jewish

capitalist. But the largest segment of the population at the same time, was ruined, rotted and decayed, and was forced into dull and apathetic servitude. In time and at the proper moment, I will recite these conditions more fully for the readers of this paper, but now we must address the causes; why, out of these circumstances, antisemitism developed.

When suddenly a people is transplanted into another world or another age, the reaction corresponds to that of the Hessian people, after a long period of oppression and misrule, when they were incorporated into Prussia (1866). Among the Jews prevailed, as was to be expected, unbounded joy, immense jubilation. I cannot illustrate the event better than to report a simple occurrence: In Zierenberg near Kassel, the place of birth of my wife, lived a Jew with limited means by the name of Gerson. This man had a large family, which he could not properly support, because he could not obtain a license to conduct a regular business. In all secrecy, he started a small liquor operation. The policeman of the village, who lived in his neighborhood, a decent and considerate man, who was friendly with my in-laws, frequently reported him to the authorities, resulting in fines. This man found himself in an intolerable situation because if he was reported again, he would be imprisoned. The day the great news arrived: "We Hessians have become Prussians," and the policeman, as he did daily, walked by his small house, Gerson opened his window, and raising a glass of whiskey in the direction of the policeman, called

out: "Prosit, Herr Gendarm, Hurrah, long live Prussia!" Quietly, lowering his head, the policeman walked by the window. The Hessian Jews had reason to celebrate, ~~as~~ then and now, despite the antisemitic movement, to this very hour.

The rest of the population, with exception of the politically sophisticated elements, especially the rural folks, accepted the change with mixed feelings. Now, we will have to pay triple taxes; now, everyone will be forced into a uniform; now, the corporal with a cane will rule the land; now, we will have to wear boots all our lives. So it went everywhere. An unusual uneasiness prevailed among the usually good-natured inhabitants; the pulsebeat of a new period was felt among the population, and for this period there was no understanding, there had not been time enough for preparation. It took more than a decade until one became accustomed and comfortable. But the old patriarch-modest, the dull unchanging quiet times, they were gone for all times. Now came the world shattering events of the years 1870-1871. Germany was victorious, the German Kaiser Reich had been recreated, more glorious and stronger than ever; but now came elections - for the Prussian Landtag - for the German Reichstag. With the elections there came the agitators. All the various parties - Progressives, National Liberals, Conservatives and soon the Socialists, started to campaign in the small district; no wonder that the inhabitants, through the political agitation and pressure, were upset and unsettled as never before. Certainly peace and contentment could not arise from this circumstance.

In the year 1882, I visited my Hessian homeland the last time and was astounded by the changes that had taken place in the population and villages. I actually could not recognize my birthplace, a small village near Marburg, any longer. Houses and businesses had been remodeled, in some cases, completely rebuilt, and in most cases, repainted in different colors. The village streets had been rerouted, and a firm stone road bridge spanned the small river where formerly only a wood footbridge existed. A beautiful new church out of red sandstone completed the feeling of well-being of the place. And what changes I encountered in the inside of the houses. The grown sons, who had completed their military service in garrisons in the nearby cities, had brought from there, after their parents had given them a good deal of money, many city goods and the striving for city-like furnishings. After they succeeded to the head of the household, they changed the household from ground up. The girl, who at one time feared that the parents would disown her if she only thought about such finery, started to clothe herself in city clothes. So was everything improved and beautified; except, now the iron chest with five locks was stacked in the attic, because there were no longer any hard thalers nor clinking gold pieces to hide. Despite all these improvements, you heard constant complaints; complaints over the heavy household expenditures, the heavy interest payments, the heavy taxes, the heavy wages for apprentices and workers. All this, so they said: "Prussian rule has brought us." Only one condition remained

unchanged, the friendly and good relations between the Jews and the inhabitants. Of the old anti-semitic regulations, there was not the least trace left. Alone, the great agitations and dissatisfactions was searching for an outlet, for a way, and soon they were shown the direction to go.

Next, I will describe the changes which in this period took place in the life of the Jews. The year 1866 was a year of liberation for the Hessian Jew. He could now pursue what he desired, and he knew how to capitalize on his new-born freedom.

The largest part, perhaps 90%, of the Jews, had only with great trouble, exertion and privation, coupled with a lifestyle of great simplicity and destitution, fought to feed themselves and their family. It is indeed difficult to believe how shut-in and poor such a Jewish household was, even those who were no longer counted among the very poor, and with so very little such a Jewish family had to be contented. That was completely, from the ground up, changed. They not alone were well fed, but had something left over. They remained economical, very simple in their lifestyle, so that their household expenditures remained as heretofore. No wonder that the Jews of Hessen, after one decade in general, were well off. Not only their freedom to trade, but also their freedom to move, they utilized for their advantage. They moved their homes to those localities where competition was not as intense as their original place of residence, and where economic needs promised success

in business. Most of them, if possible, moved to the larger or smaller cities in the area.

The motivation for the move to the city was not wholly based on the advantages of trading, that we can assert emphatically, but especially due to their intense zeal, overriding willingness to sacrifice, to give their children a better upbringing, a more fundamental, humanistic and scientific education (Bildung).

This motivation the Hessian Jews shared with all their Jewish brothers, and it is a priority which they shall not neglect or surrender, even when this desire is branded as a crime by the Anti-semites. I would like to see the German Government, which would dare to oppose even with one word, the striving of the Jews for a better education. That they can do in Russia, but here in Germany, that shall not be done without risk of punishment.

Through these from ground up changes, which the incorporation of Hessen into Prussia brought about, there developed many grievances, real and imagined, but truthfully, more imagined than real.

Next and most painful was the swift and very noticeable decline of the farming community. Ever more frequently there were forced sales and negotiated dispositions of farm property.

Something, what once was unheard of, became a daily occurrence, and in all these property sales, the Jews usually had their hand in the game; often only as creditor, although,

they did not lend as much money on mortgages as they had in the past - they could invest their money more effectively - often as brokers, but foremost as buyer, not in order to own a farm, but to split it into parcels, and to sell the individual sections. This was, of course, a very profitable business. The adjoining owners were madly after any adjoining piece of property, in order to increase the size of their holdings. Even when the peasant had to borrow the entire purchase price of such a buy, he was considered richer and more respected by his peers.

The parcel sale of such farm property was often accompanied by great tension bordering on revolt. Mostly the excitement fell on those who were outsiders. Only with police protection was it possible to hold such auctions. This excitement traveled and was planted throughout the entire neighborhood. Often, the peasants united against the seller, and promised to each other not to offer any reasonable amount for the offered piece of land, and indeed, in the truest sense of the word, offered only token prices; thus making a mockery ✓ out of the auction. ^{Ten} ~~Then~~ thalers, for example, a peasant offered for a piece of land worth 400 thalers; 5 sgr. more, yelled another from the middle of the many, who had assembled for the spectacle. The offer was often accompanied by loud laughter, often listened to with iron stillness. The seller knew how the bell tolled, he closed the auction and departed with the required officials in good spirits, because he was

✓ convinced that he would still ^{wake}~~made~~ a good deal. It didn't take long, there appeared a peasant in the stillness of the night, in secret, at the home of the seller and requested to purchase a particular piece of land that he especially wanted. The seller received, therefore, a very acceptable price. Now, the ban was broken, the peasants appeared singly, and in groups; everyone wanted to snap up a desirable piece of land right in front of his neighbor's nose. The highest price was demanded and accepted. What was left was then auctioned off.

These foreclosures were in no way unfair, nor usurious, but nevertheless for the Jews, a very unhappy business. There were, indeed, relative few such auctioneers, but the powerful indignation, the mistrust and hate this practice caused, fell on all the Jews. So it was in the past, that the business conduct of the one, was made the responsibility of the community. ✓ Whether this so-called "estate slaughter" for the rural population meant ruin, as was generally believed, it will be necessary later for someone to investigate and render an impartial, well supported verdict. If later, all the accumulated indignation of the rural population is directed against the Jews, then this "estate slaughter" activity will bear the most guilt. To represent this activity as a guilt of the Jews, there is no evidence available; not even these so-called "estate-slaughterers" have been accused of illegal business conduct.

In the least, however, the foreclosure practices with other complaints of the peasant had a direct connection. When

the rigid and strong customs among the peasants were lost; when the consequences of the increasing demands for luxury, the expenditures always increased; when the burden of taxes became heavier and more difficult to bear; when the standard of living continued to decline and the iron chest was completely empty, when the national service kept the sons away from house and home, and the peasants had to hire farmhands, and in addition support his sons used to city life; when the wages of the farm hands and workers steadily increased; and when hard-working workers were steadily more hard to get because the workers more and more were absorbed by industry; and when the workers more and more responded to socialistic ideas and became more difficult to deal with; and when finally all the agitators and rebelrousers of all parties incited the entire population by everywhere exaggerating and inflaming the existing dissatisfaction, so that no impartial fair person could attribute such conditions of unrest, of discomfort, of dissatisfaction, of displeasure and the accompanying passionate excitement to be caused by the auctioneers or other behavior or conduct of the Jews. The rural population was never inclined toward anti-semitism, if not the wild, raw and lying accusations from city-based anti-semites had sown the bad seed in the well-prepared soil.

We will now see how anti-semitism developed in the cities. As a model-place, as the high school of anti-semitism, we must look at Marburg, which has the sad honor and reputation to be

the first city where anti-semitism, as a political principal was victoriously launched. Anti-semitism, as a political principal, I am ashamed ~~to~~^{to} my soul with every German and every educated man when I write these words.

When I studied in Marburg about 30 years ago, there lived there the following Jews: an umbrella maker, father and son; an antique bookseller; a lottery collector; a retailer; a watchmaker; and three old ladies, living together. The town numbered seven to eight thousand souls, among them 260 to 270 students. The few Jews were neither wealthy, nor were they very visible as businessmen. Business activity in the city was not very active, demand was dull, the population tight and middle-class - their needs were simple - and foodstuffs were cheap. So remained the conditions until 1866. From this moment on the city expanded greatly. The number of students has grown to 1,000, the population has doubled, the number of Jews, since they now can live in Marburg free and unencumbered, has ten-folded. The Marburg business - philistines were no competition to them and soon all the business was in their hands. Soon there was in the high schools, gymnasium and even in the University, a meaningful percentage of students unable to compete, because the striving for intellectual excellence by the Jews is much greater than their material desires. This all appeared to be very natural and self-evident, so that it occurred to no one that anyone would take offense or cause anger, and cause a reaction against the Jews.

When in 1882 I visited Marburg, where I enjoyed the best part of my youth the last time, I found generally very agreeable relations and conditions. Christians and Jews I found in the best of relationships. Real wealth was enjoyed only by the brewery owner, all others lived well and comfortably. The university had nearly 1,000 students, who brought money and profits, and with it a life full of hustle and bustle - every day was a festival. Many of my Christian acquaintances, such as my Christian landlord from the past - two honest craftsmen - lived and received me with such a tender fondness, as if I were their next of kin. Also, there was not any trace of noticeable anti-semitism, or even the possibility of such. Even several years later the Jew-hate had not been taken in by the inhabitants, and to this hour most of the population, led by the intellectuals and officials, are not interested in anti-semitism. My daughter, who during the years 1884 and 1885 spent some time with my sister in Marburg, had access to the finest houses and, truthfully, was enthusiastically received by many Christian ladies. However, she advised against the decision to let one of my sons study in Marburg; since the Jewish students suffered much from their Christian compatriots, who feared the competition of their Jewish fellow students.

It appears that among the students, anti-semitism appeared first.

Only with the next elections to the Reichstag, did anti-semitism come forward in all its dimensions, inflamed by "Böckel"

and his comrades. Who is Böckel? I do not know of his antecedents, and have not inquired after them, but what I have casually learned does not reconcile with strong moral standards. Only this needs to be mentioned; Böckel was at the beginning of his career not an Anti-semite, but a Social Democrat, driven to this political idea by his restless, scatter-brained nature, and agitated, insidious desires. He felt soon that in Marburg and its neighborhood, the ground for a socialistic slate had not been sufficiently prepared, whether others aroused in him the anti-semitic ideas, we know not, but that it promised his revolutionary ambition better prospects and success, and in this assumption, he was not disappointed.

For the conditions for the spread of anti-semitism, as the preceding summary easily shows, were exceedingly favorable and timely. Nowhere in Germany, even in places where three times as many Jews lived, could one with such certainty expect victory for the anti-semites movement as is Hessen, especially in the countryside. Was it not evident that all the distress, all the discontent, all the backwardness, and all the many disadvantages, with which the rural population found itself since 1866, was to the advantage of the Jews? Therefore, the Jew must be guilty of all the aforesaid. This logic was awakened and intensely nurtured by the agitators. Also, it was easy to convince the city philistines that in due time he would be completely dominated and his profit curtailed by the Jews. This all could be "ad oculos" proven; and during the wildest

and insidious agitations, these provocations launched the most outrageous and unscrupulous accusations. Their success is known. Böckel was elected as the first Anti-semite ever, to sit in the Reichstag. The last election for the Reichstag brought already five Anti-semites, from Hessen to the fore. Whether this anti-semitic leprosy, which causes the living body to decay and die, limb by limb, will infest other districts outside of Hessen, that, the future must decide. The leprosy may die in time, but it cannot be healed.

It remains now to point out the meaning of this anti-semitic disease. Hessen is that land, which under the old German system of individual states, suffered the most oppression and misrule, and accordingly, also experienced the most revolutions. About the revolutions in Hessen during the 19th ✓ Century from Brother Lustik* (Hieronymus Napoleon) to this day, ✓ * we could write a whole book. All these revolutions began as told to me by my father and grandfather, with agitation against the Jews. The main revolution in the year 1848 indeed involved the whole continent; but Hessen was especially affected and shaken even the smallest village was not untouched - this I experienced myself. It started by breaking the windows of houses owned by Jews and civil servants, especially those employed by the courts, and by molesting the poor Jewish businessmen who traded in agricultural products and cattle. That lasted until two noble, insightful and great-hearted men, *German word for merry.

the University Professors Fick and Bayerhoffer, took the situation in hand and informed the people. Both, men of honor and education, regrettably departed early in their lives. The last named died in America. Everywhere there occurred confrontation, these men were there. Never will I forget the noble inspiration, with which especially Bayerhoffer spoke about the equal rights for all men, and brotherly love for all Jews - the "Sickman in World History." That was productive. The revolution went its way, the agitation against the Jews ceased.

What currently these anti-Jewish agitations imply, not only in Hessen, but also in the other districts, I know very well. They mean the beginning of the socialistic revolution. Hessen in the land of revolution against its will; because the inhabitants do not possess the restless mind and spirit inclined to revolution. No, it appears that it is quite different. Hessen is an agricultural land, the factories are ^{there} ~~these~~ thinly seeded; the socialistic movement there will never take on the noisy character as is found in the industrial districts. Thus, when a peasant, especially one from an old, established estate is entered as the social-democrat candidate in opposition to Bockel, ["] then one may say as the socialist Sabor did: "This has a deeper meaning." But not alone in Hessen - everywhere this anti-semitic agitation meant no more, no less, than the beginning of the socialistic revolution. Let

me tell all - to those who support anti-semitism openly or
/ secretly, it doesn't concern itself at all with Jews; it
concerns itself with the overthrow of our society, our lives,
and state order. Believe me, that the revolutionary beast
✓ cannot be satisfied by staffing it with the Jews, in order to
serve one's self. This policy doesn't impress the leading
revolutionaries anymore today. They know that from the Jews
they have the least to fear and the least to hope. Only when
those inactive and active participants in the anti-semitic
movement are up to their neck in the water, or the knife is at
their throat, will they admit how evil and bitter it was to
untie the beast, and to let loose the wild and indecent passions
of avarice and envy.

All these leaders of the anti-semitic gang are nothing
else but revolutionaries, but not revolutionaries of the noble
kind, those who were driven by a mighty conviction and were
ready to die for their ideal, but men who move about with lie
and swindle, with hate and envy, and are corrupted inside,
incapable of any noble emotion. These anti-semitic leaders are
the revolutionary nogoodnicks and grave robbers who stimulated
✓ socialistic ideas, and used the revolution to give free reign
to the rudeness and evil in their heart. That is truthfully
✓ not too much said, when one thinks about and reflects on how
much hate and persecution, how much destruction and blood-letting
they have already caused by their lying agitations and accusa-
tions.

✓ * * * * *

In conclusion, a look at anti-semitism in general. I have a son, who now has been a student at the university for over two years. Everyone knows, all the students as well, that unless one looks to the envious, heartless, diseased by anti-semitism, the race hate is not worthy of comment. In all the undesirable encounters with anti-semitic inclined fellow students my son put the question: "When will the anti-semitic spirit die and disappear, in order that finally one may join with his comrades and all the world, in thought and feeling, in rest and joy?" It is a thought of despair that due to this hateful spirit one has to feel like an outcast for an unforeseen period.

I tried hard to give him a perspective of the future, in which anti-semitism had no place or meaning in the thoughts and spirits of man. He was not satisfied; my response appeared all too uncertain, too indetermined, too far distant in the future. Now then, I answered, let me demonstrate an expectation, which is near. Anti-semitism will in an instant, and forever, disappear in the world when not only all prejudice, all class and race-hate, are removed - humanity and truth have triumphed - but - when men are truthful with themselves, and that what is true, and they hold true, is understood and practiced. The moment when men live and study truth, then anti-semitism will disappear forever. It would be a very meritorious work, if all the untruth, misrepresentations and falsifications were compiled and reflected to the world as a mirror. Prejudice,

untruth, and falsification in life are not nearly as bad as in intellectual thought, because through writings they are fortified and proven, and to dogma elevated. Indeed, no intellectual thought is free from these falsifications and misrepresentations when infested with hate and jealousy - only a very few intellectuals are completely free from bias against the Jews. They falsify the religion, the history, even the ✓ physiology and the psychology, ~~only~~ in order to injure the Jews.

The worst in these times are certain distortions, falsifications and misrepresentations in political economics, a fairly recent science, which, however, has great influence on the opinion of the general public. What misuse has not the word "Arbeit (work)" caused. What confusion takes place with the term "National Work"; and all this happened usually with a hateful side-look at the Jews and their mode of living. Much more than a small pin prick, a pain as intense as an injury to the spine, what hurt was the falsified theory that the Jews ✓ ~~mostly~~ ruled and mismanaged the economy. "Only work adds values," only the real, productive work has value, because from it is derived all worth and property. So much work equals so much worth, one results in the other, thus one can read in popular political-economic publications. The Jew who does not work, instead trades, is therefore an exploiter, a profiteer, a drone among the bees; he lives from the tears and sweat of the nation, gnaws on its marrow, is a useless and shameless

guest. Despite the sound and fury of all these slanders, falsifications and misrepresentations, they are all false from A to Z.

Work, by itself, does not have value, never had any value, whether in minting coins or printing paper money. Work only creates supply, that for those who have no use for it, has no
✓ worth at all. Worth attaches only to supplies~~es~~ by trade. If work creates supply, as much as is possible, it will rot, spoil
✓ and disappear if there is no trade that takes on the supplies~~es~~ and transports them, converts them, and brings them to merchants by whom they are needed and wanted, then the highest price can be realized. It is by trade that not only "value is added," but through which all, especially the affluent "Kulturmensch" (cultured man) meets his needs, from the barest necessity to the finest luxury goods. The worker, even if he produced food, could starve and perish, if the product of his work could not be marketed and his products not sold and paid for. Everything that has value in this world; the value of work, the value of supply - has only worth - through trade and not through work alone. Wherever there is any worth, there trade brings it into the daylight for use and traffic, to own and enjoy. Not only the finished, but also the unfinished products of labor, the trader adds to its value - he, in the end converts into capital. Men and peoples, cities and states, and all those who are in the link chain of trade, profit. Trade stimulates the need for goods and gives men work and markets the products of their

labor so they can eat and clothe themselves, and are protected from want and misery. Half, maybe three-quarters, of the "working" population would miserably perish if they were not preserved and maintained through trade.

Here is proof for the above, for those who need official statistics to accept my argument. "The Russian Geographic Society" has in its newest yearbook published a colored map covering the areas of Russia subject to hunger, and the causes therefore. Never has Russia exported as much grain as in the last two years. Not less than 85,444,000 tons of grain and flour, including 3,413,000 tons of wheat, were exported in the year 1888, equal to three times the amount exported in 1869, and double as much as in the years 1878-1882. We now know that there is hunger in many areas of Russia, and not alone in the wet, not very fertile provinces of the North, but also in the provinces of the "black earth" of the Southeast, an area described by the friends of Russia as the coming grainery of Europe. The male population of whole provinces on the lower Volga departed from their homeland in order to find work. The bark of the birch, straw and grass were mixed with a little flour to bake a kind of bread, when that special Russian disease "Hungertyphus" spread through the villages as a forerunner of other epidemics. Hunger in the midst of a "grainery" is for the Europeans, not believable.

For those, however, who know Russia, it is quite clear. The harvested grain was sold to foreign countries, while the

massive unemployed work force without a kopek could not buy a piece of bread. These areas, which are much larger and more fertile than any in Germany, have no trade, and because they have no trade, they have no industry, and because they have no industry, they have no work, and because they have no work, they have no earnings, and therefore, no buying power and therefore they have hunger - permanent, perpetual hunger - resulting in destruction and death.

In earlier times, conditions were much better, although even then some of the finest produce, such as melons, rotted in the fields, because no one could or would buy them. In earlier times, a large number of Jews from the Russian ghettos of the West and Southwest had secretly left and had illegally settled in these parts of Russia, conducted trade and started industry - and became prosperous and generally improved the economic condition of the population. That did not suit the people in power, and they incited the inhabitants against the Jews. The brute masses acted out worse than wild beasts. Through ill-treatment, robbery, murder and rape, the Jews were soon driven from the land. The consequences followed soon. Small and large cities and villages disappeared from the earth, just as they had risen in earlier times, and hunger again swung the staff of starvation over the land. This Russia of today, will sooner or later disintegrate. It can only save itself if it permits the Jews to leave the ghetto and move about in complete freedom.

Now, let us go back to our theme. Hessen is not Russia by a long shot, and it's persecution of the Jews with the ballot is far removed from robbery, murder and rape; but, nevertheless, this persecution is as unfair and objectionable as the Russian oppression. Hessen is following the train of our time, the senseless persecution. That this bad seed fell on fertile soil in Hessen, we have heretofore set forth the particular circumstances. If the hate and agitation against the Jew ceases generally; then it will also cease in Hessen. And Anti-semitism will cease when men are no more filled with hate, and know the truth, when all misrepresentations and falsification in life and thought are as such acknowledged and branded. When trade is acknowledged for its value and therefore dignified, recognized as the origin of value and nurturer of men - as the most important factor in the economic life - yes - even as the most powerful stimulant of culture, as the guardian of peace, education, and the brotherhood of man.

In trade lies the strength and power of redemption. It is therefore no accident that providence selected the Hebrews - the people of the Bible - against their will to engage in trade as their principal occupation. The ancient word is as applicable today, as it was for thousands of years, for these people:

"And the Lord said to Abraham - Go forth from your Land, from your home, from your father's house, in a land, that I will show you. And I will make you into a great nation, and I will bless thee, and you shall be fruitful, and you shall be

a blessing to the nations. I will bless, those, who bless you and him who curses you I will curse, and by you all the families of the earth will be blessed."

Can the world acknowledge such good. If not, we will have to be satisfied and patiently wait until truth and light open the way to greater hearts. Our fathers had to suffer much more, and deserved it much less, than we. That we are totally without guilt for the abuse, agitation and persecution, let us not convince ourselves of that. The circumstances everywhere are painful and without dignity, so that not love and good-will prevail, but hate, contempt, envy, and they become the driving force behind the anti-semitic movement. To those who have assumed the role of judge and avenger against the Jews, and who by the moral standards of the Jews are far behind, we say: "We do not wish to escape from the rule of law; it is your judges that we find objectionable."

We cannot calmly stand by during this anti-semitic agitations. We do not have to fear; certainly, not as much as the State and Society. Anti-semitism is, as many newspapers recently stated, Anarchism. That anti-semitism and socialistic revolution are concurrent, that we have already set forth. In a pertinent article, which appeared a few days ago in the "Wiener Neue Presse," the thought was expressed, and rightly emphasized: "The Jew has the sad privilege, in all historic upheavals, as the first to fall," Therefore: Videaut consules!

We, however, can extract from this poison plant "Anti-semitism" a healing substance, a very important substance, a substance to awake, better, refine, and ennoble our religious belief and dedication to our community, and if the anti-semitic movement has such an effect, then may those who wish us ill be blessed.

Note from the Publisher: "We cannot agree with the identification of trade with Judaism. The honored writer is correct that a great part of our people have rendered great service to trade, but that overlooks that a large part of our people ✓ are engaged in ^{Crafts} and in the Arts.

The Russian ^{District} Government "Cherson" exists, for example, only with Jews engaged in agriculture, and in the rest of ✓ Russia they are active as craftsmen; and in this ~~land~~ reside currently the most Jews."